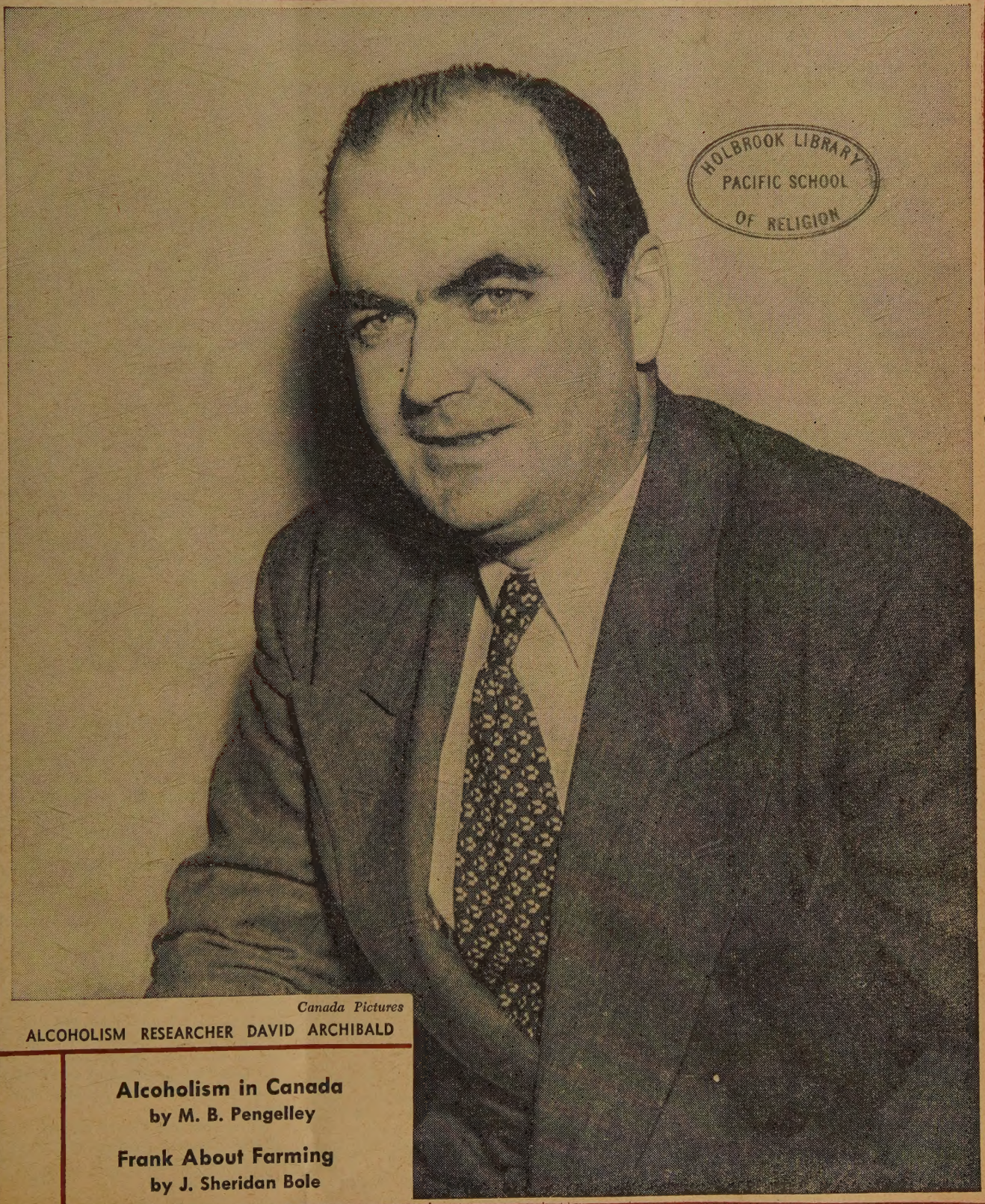
THE UNITED CHURCH

SEPTEMBER 15, 1959

# OBSERVER



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*Canada Pictures*

ALCOHOLISM RESEARCHER DAVID ARCHIBALD

**Alcoholism in Canada**
by M. B. Pengelley

**Frank About Farming**
by J. Sheridan Bole

# Letters

## Black Pots and Kettles

Dear Sir: In a recent issue you published a spate of letters criticizing your editorial "That New Party". For the supporters of an avowedly socialist party to accuse the Liberal and Conservative parties of being dominated by class is so egregious a case of the pot calling the kettle black that it cannot induce in the reader any feeling other than disgust. Historically socialism is a phenomenon of a society which has ceased to expand and begun to decline as, for example, in Athens during the fourth century before Christ. The Canadian economy will not be in that stage in the foreseeable future and has no need of a socialist party. . . .

Capreol, Ont. L. A. Gilbert.

Dear Sir: The left wing critics of your editorial "That New Party" are so bitter that the letters which have appeared consist almost entirely of venomous abuse of private enterprise and the free market economy.

. . . While no one with understanding, perception, and social responsibility would regard private enterprise as free from errors, the truth is that our society owes its merits, and its superiority primarily to the free market economy influenced by Christian principles.

London, England. Gladstone Murray

Dear Sir: As a member of one of the "old line" parties, I wish to protest the statement that these parties are promoted and financed by big business. Having assisted in the recent election I can assure you that the party is financed by every-day people. As well, I object to the suggestion that the only people who are called workers are those who have shovels. To conclude that nurses, doctors, teachers, and others who do not have shovels in their hands are not workers is a fallacy. . . .

The gentleman who feels that he must contribute less to the church and more to a political party should contribute a little more to a good library for himself. It might persuade him to contribute more to both his church and to one of the older political parties. . . .

Sudbury, Ont. Edward James Conroy.

## Missionaries and Education

Dear Sir: . . . You say many of the People's Church missionaries have not the educational or other qualifications to be appointed by either of the United Church boards, but admit they have good missionaries. Those of us who are not highly educated feel we have been put through a wringer and every drop of usefulness squeezed out of us, and we are not fit to be used in the church, because we are not trained or educated. Missionaries can be good without such high education. I suggest it be made easier for all missionaries. . . .

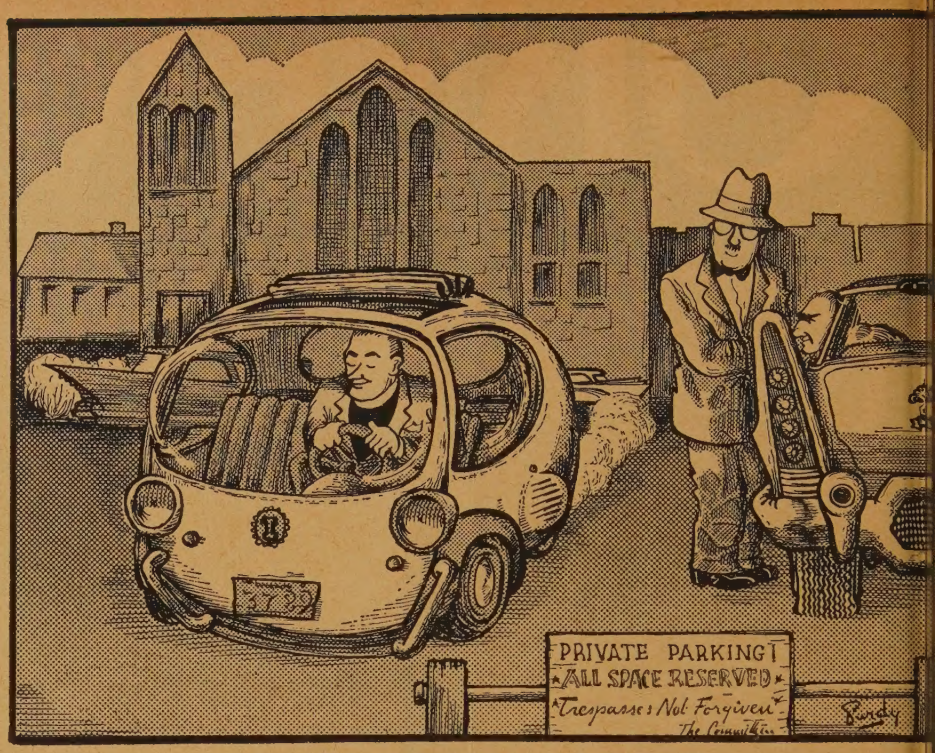
Edmonton, Alta. C. L. Morrison.

## The Hay Bay History

Dear Sir: Mr. Homewood's story on Hay Bay says the church was built in 1792. Walsh-Ryerson (p. 138) says 1791, with pretty good evidence. Which is correct?

Oshawa, Ont. John Sigsworth.

*Ed.: 1792, according to Sanderson's "The First Century of Methodism in Canada."*




". . . but the budget called it a 'car' allowance!"

## Rainy Day Provisions

Dear Sir: Reading your editorial from "Downtown to Up", I was astounded to learn that the church has built up what it calls a "stabilization fund" of 3¾ million dollars against a possible rainy day!

And this in view of the known nakedness and starvation of the countless millions in the world today.

What of those thousands still in refugee camps where a new generation is being born without a birthright? Where is our faith that we must provide for a rainy day? . . .

Oliphant, Ont. (Mrs.) W. A. McKenzie.

## "Resort Town" Preacher

Dear Sir: As a lover of Bayfield, its surrounding countryside, and its St. Andrews United Church, since earliest boyhood years, I was thrilled to read "Resort Town Church."

However, I was astounded by the shocking "aside" on the Bayfield Baptist Church. What possible purpose might be served by these acid-etched observations concerning a sister communion quite escapes our imagination. We cannot agree that this church is "radically sectarian".

As a Presbyterian minister, with some very "un-Baptist" views, it has been my privilege to speak upon several occasions at their Wednesday night service (which incidentally seems to us a commendable "mid-week project"). I have had repeated invitations to address the Sunday congregation in this church. Moreover at each mid-week service we have attended, the pastor and his people have prayed for God's blessing upon other churches and pastors in the community. Indeed we have seldom met a more dedicated, sweet-spirited servant of Christ whose love for God, His Word and for people has always warmed our own heart. We have sensed this same graciousness among his people. . . .

Galveston, Tex. (Rev.) George Scotchmer.

## One More for the Birds

Dear Sir: I should like, if I may, point out to the Rev. J. A. Davidson, th he overlooked an ecclesiastical bird that I of all people should have mentioned.

It is the Golden Plumed Quill Scratche This bird seems to be periodically po sessed with an urgent desire to impart bi of wit and wisdom to all and sundry l way of the written word. This fellow becoming more and more common an may be recognized by a nest of crumpl papers and by ink stained wing tips.

I trust this bird will not be found be an objectionable species.

United Theological College,
Montreal, Que. F. D. Coope

## A Good Prescription

Dear Sir: I was very pleased with editorial prescription, "For those who wi to believe but can't." That is where I w for many years till at last things took turn for the better. Now don't you thin the first thing is confession of one's si before God with true repentance throu his mediator, Jesus Christ. One does reach the point all at once. It tak time. . . .

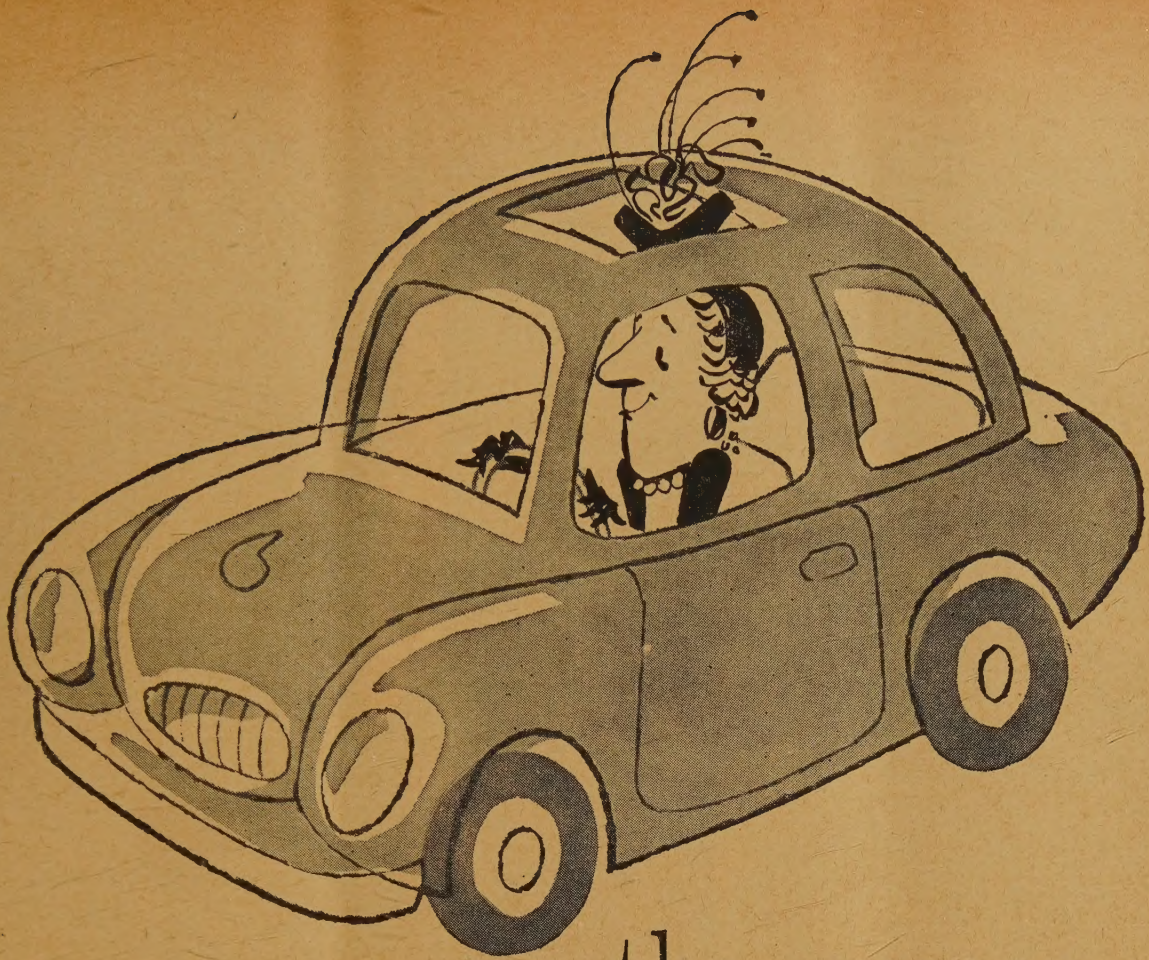
Mitchell, Ont. Wm. G. McNaugh

## Divorce and Marriage

Dear Sir: I read with great surprise yo answer to the question "What attitude do the United Church take towards divorc persons joining the church"? and I wou like to have you answer how you deal wi the following passages of scripture such a Matthew 10: 31 and 32, and Mark 10: to 12.

How does the United Church in the fa of the foregoing passages of scripture mar divorced persons?

Victoria, B.C. W. R. Cantelo



# the women got in the driver's seat

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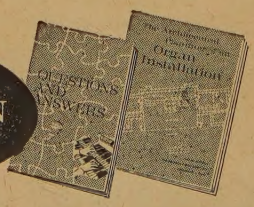


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THE UNITED CHURCH
OBSERVER

SEPTEMBER 15, 1959

'ublished under authority of The General Council, The United Church of Canada, by The United Church Publishing House

Book Steward: C. H. Dickinson

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l changes of address should be sent to the business offices: 299 Queen St. W., Toronto 2 B, Ont.
Editorial Offices: 85 St. Clair Avenue East, Toronto 7, Ont.
vertising Representatives: W. F. L. Edwards & Co. Ltd., 34 King St. E., Toronto, Ont.

mbers of the Audit Bureau of Circulations, Canadian Church Press, The Associated urch Press of America, Religious News Service.

issues per year—the first and fifteenth of each th except July and August (one issue each) scription rate, $2.00 per year, to any address in the world. Single copies 15c.

uthorized as second class mail, Post Office Dept., Ottawa.

Series, Vol. 129, No. 19 - New Series, Vol. 21, No. 12

Circulation this issue: 261,666

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he Rev. J. W. E. Newbery

IN THE NEXT ISSUE

*Newbery and Northern U*
By A. C. FORREST

*The Crooked Spire*
By F. R. BUDDEN

# Observations

THIRTY-FOUR THOUSAND FARMERS have gone out of business in the past 10 years, and several hundreds of thousands of young people have left rural communities for the city. What a problem this creates for the little church squatting among the tombstones at the four corners! Writer Sheridan Bole deals gently with it in his kindly poetic style on page 11. When our readers are through with it, we hope they will understand vertical integration, and all those things the up-to-date rural people talk about.

NEW PROSPECTS FOR THE RURAL CHURCH is a new pamphlet written in somewhat different vein, and issued by the Joint Committee on the Rural Church, appointed by the Boards of Home Missions and Evangelism and Social Service. It's for free, and all interested in what should happen when the country church loses its people, should read it. Supplies may be obtained from either of the above boards at 85 St. Clair Ave. E., Toronto 7, Ont. We recommend it.

* * * * *

• WE WERE ALL SET with some wonderful statistics about alcoholism in Canada; why lovely Vancouver was the worst; London, with its wealth, dignity and churches, the second worst; Calgary, so much more alcoholic than Edmonton, and St. John's, Newfoundland, the least alcoholic of all. We had it typed, all ready to go to the printers. We took it straight from the 1957 Board of Evangelism and Social Service Report.

WE ALSO HAD STATISTICS about Baptists, United Church and Anglicans, and Roman Catholics, and who were most alcoholic, including the fact that there was little difference between United and Anglican incidence of alcoholism.

THEN, AS SO OFTEN HAPPENS when we double-checked, the story was ruined. The Alcoholism Research Foundation people tell us that most of these statistics have been based on such small numbers they aren't scientific. Apparently lots of holes have been shot recently in the alcoholism theories.

ONE WE CAN USE, however: According to surveys made at clinics for alcoholics, people with drinking problems are more reluctant to go to a Baptist or United Church minister for help than to a Roman Catholic or Anglican priest.

COMMENTS ON TEMPERANCE, PROHIBITION and anything related to consumption or non-consumption of alcoholic beverages, brings volumes of mail to THE OBSERVER. And we suspect we are due for more when we publish three articles by Mr. Pengelley on the subject, the first one about David Archibald and the Alcoholism Foundation. One deals with the alcoholic, and another with the problems of teen-aged drinking. This is a subject where, traditionally, we seem to have engendered more heat than light. Ours is an attempt to let some light in on one of the most serious problems in Canada.

TWENTY-FIVE HUNDRED dollars for a man, is the way Ontario liquor revenues worked out in one year, recently. Liquor and beer taxes were up ten million, and four thousand new alcoholics were produced. We wonder how much those who make their fortunes out of the promotion of beer and liquor, would give for a man down the drain, especially if he is a husband and father or wife and mother. This must be a sobering thought for all who make money out of the manufacture, sale, and advertising of intoxicating drink, as well as for all of us who share in the revenues and by-profits of the trade. (See page 8.)

* * * * *

• WE GOT CAUGHT short with our information when we said last issue that THE OBSERVER was, we believed, the first and only Protestant journal in Canada to have ABC rating. We see that *The Canadian Mennonite,* published in Altona, Man., with a circulation in excess of 2,000, is in ABC, too.

* * * * *

• THE CHRISTIAN HOME is a magazine we think that many OBSERVER readers may like. It is a monthly, published co-operatively by the American Methodists and The United Church of Canada. As a matter of fact, it has been published by the Methodists for a long time, but beginning Jan. 1, 1960, it will be a joint effort with regular Canadian materials, edited by Norman A. McNairn. In the sample issue, now available, there is some good basic material United Church parents will want to read. •

# Editorial

## Exchanges with Russia and China

THE *Saturday Review of Literature* rates the Khrushchev-Eisenhower exchange of visits, the most important and promising event since the end of World War II. It adds that this is "the culmination of the reciprocal visits of officials, scholars, scientists, educators, doctors, authors."

We think the *Review* should have remembered churchmen, but then it was The United Church of Canada that took the initiative, and invited His Grace Archbishop Boris, Arch-Priest Constantin Ruzhitsky, and Anatole Gorbachov to visit the United Church.

Back in 1955 an invitation had been received by the House of Commons for an exchange between Ottawa and Moscow Parliamentarians. When the International Affairs Committee of the church discussed making a public statement in its favour, Mr. Henry Langford said, "What about churchmen having such an exchange?"

This was discussed by the Executive of General Council in May, and an invitation was sent to the Russian Orthodox Church. The following December the churchmen arrived. There was, of course, some opposition, but the visit was a great success.

A return visit was later made by the Right Rev. Dr. George Dorey, Dr. E. E. Long, and Dr. Norman McLeod, the lay chairman of the church's Board of Finance, and chairman of the board of the Moore Corporation. Since that exchange, there have been many other visits, and American churchmen visited Russia. Now it is Khrushchev and Eisenhower.

Canadians have to face it: we don't like communism, we don't trust Moscow and we fear Russia. We spend hundreds of millions of dollars to support NATO in common defense against Russia, and we worry about the long-range ambitions of Red China.

The west will never launch a military attack on communism. We pray they will never attack us. But we can make our attack against misunderstanding, ignorance and fear, by seeing one another's countries.

We regret that Ottawa hesitated in asking Mr. Khrushchev to come to Canada, and that Mr. Khrushchev turned down Ottawa when the invitation was extended.

We hope, too, that the invitation to the Chinese churchmen which was approved by the Executive of the General Council a year and a half ago, will soon be forwarded. The United Church is in the best position of any church or body in the west to give leadership in that respect.

### FOR THE READERS ON THE RUN

WE have often wondered why the major churches of Canada, and the Canadian Council of Churches—which have been so pre-occupied with their public relations in recent years—don't exhibit at the Canadia National Exhibition.

Since ancient Bible times the public exhibit has bee a good way to tell good news. The Scriptures say: "Writ it plain . . . that he may run that readeth it."

The C.N.E. has a potential "reading and running public of three million. One million persons go throug the doors of the General Exhibits building where religiou exhibits are displayed.

The religious exhibits this year were dignified an informative. The Salvation Army had a splendid booth So had *The Christian Science Monitor,* the Gideons, th Upper Canada Bible Society, and the Canadian Lutheran

The emphasis was on overseas relief and mission worl Some of the lesser-known evangelical groups told the story very effectively. Certainly the story of the Unite Church Overseas Relief, and the Canadian Counc programme are not well known outside the family. could be done effectively at the C.N.E.

The cost is rather trifling compared with what th church is spending on other media. We could scrap couple of circular letters or some pamphlets which w produce in such volume to send to those alread convinced.

Such a project would require a little imagination, som effort and action this fall, not next spring. It could be worthy enterprise for United Church laymen. Luthera laymen provide the lead for their church.

### DEATH TOOK NO HOLIDAY

DEATH took no holiday this past summer. It visite our homes, travelled the highways, went on vacatio trips, sailed abroad, was companion to the ministr and deprived us of many who have been counsellor an friend.

Miss Marjorie Macdonald, our news editor, remembe no summer when the lists of deaths in ministers' famili were so long. Among the latest are the tragic highwa death of the Rev. and Mrs. A. J. Eagle, of Mount Denni the death of Dr. George McMillan, superintendent missions for Manitoba, and the heart attack which too the Rev. T. W. Hazlewood, on a street in Paris.

More suitable memorials will be made in the com munities where friends were closest, and acquaintanc most numerous. Presbytery and Conference records w publish obituaries. We extend our sympathy to those wh while thankful for lives which were full of good servic have been saddened by sudden loss.

### SAILORS WITH SPURS

NO ONE should say that young Canada is not develo ing its traditions. Last month when the Admiral the Fleet, the Earl Mountbatten of Burma, officially open the Canadian National Exhibition he thanked the Roy Canadian Mounted Police for bringing him ashore fro his ship.

He said it was the first time in 43 years in the na that he had been brought ashore in a ship where t captain and officers wore spurs.

OBSERVER
SEPTEMBER 15, 1959

*n Editorial Look-See*

# AT THE CONCERNS OF THE CHURCH

ANADIAN congregations settle down to their year's work in September. Ministers and people have to take ck, not in December, but in early tumn, if they are to plan their work well. Here we suggest some things which we pe may be looked at with profit: (There e, of course, many more)

### Worship

The United Church has more people rshipping in its congregations than at y time in its history. We see few churches, summer or in winter, which are not well ed.

This worship, this common worship, is e of the church's most vital tasks. We afraid we must assume that there is not ch worship in the home, outside grace the table, and the prayers of little ldren. There is some good family listen- to radio and TV religious programmes.

t the place where the church's people are st likely to achieve reality in worship, d to exercise discipline, is in church nday morning, with other people.

This makes the conduct of worship, and quality of preaching, tremendously portant.

There is restlessness among the people. e young like to experiment and change; y sense a need for beauty; they appre- te good music; they respond to symbol; d they react against disorder, and careless nisters.

The elderly are fond of the old ways, d they resist change. They hang on to customs because these have proven aningful and helpful through many years.

ere is a lot of experimentation going on United Churches. Much is good; some it is pretty bad. We are fooling about h signs and symbols, prettying up, play- with chants and liturgies, interested in lesiastical haberdashery.

Too many ministers are more concerned h how they do it, than with what they as they seek to lead a congregation in worship of Almighty God. They are re concerned with what they have to ar, than with what they have to say; re interested in psychological effects, n with remembering that without con- e hearts God despises solemn assemblies.

The conscientious study of worship, mining the traditions, and recognizing at has proven helpful in a young church in a frontier land, is an important concern for the year.

### Christian Education

There is tremendous activity in United churches, called Christian education. But there is foment, and dissatisfaction. Theologically — and this seems a very strange thing — the Sunday school class and the YPU have been more liberal, more modern, (there are those bad words) perhaps more superficial, than the pulpit.

This is too big a subject to raise and dismiss here, but this is one of our gravest concerns, right now. Too many of us have been happy as long as there was a lot of activity going on. In our churches we have been preoccupied with numbers and with busy programmes, and not too much concerned with whether or not amateur volunteer teachers were getting any content into their programme or lessons.

There are changes coming. It is reflected in the strivings to produce a good church school curriculum. But a curriculum will only be as good as the teachers.

Ministers who dismiss their Christian education work as unimportant, are being very unwise. It has been a tremendous force in the Canadian church. It promises to be a greater force in the future. But it has been moving through difficult times.

Its weakness has been reflected by congregations that will spend a quarter million dollars to build a Christian education wing, but will not concern themselves, or spend any money to guarantee a good programme in it.

### The Church is a Family

We think, despite all the fine things which came out of the National Evangelistic Mission, that revivalism has little appeal for United Church people. There is a place for the evangelistic meeting, a big place for the special preaching mission, and some place for visitation evangelism—though it can degenerate badly.

But this is not now the genius of the United Church. Our real strength is in the work of the local congregation — Sunday, and every day of the week. Our greatest evangelism is through our members witnessing to the neighbours on the street, and bringing them to the church. Often they bring them first to the midweek group, through the side door. Later, the minister, through the services, the pastoral call and the communicant's class, prepares them for membership.

And the United Church's greatest strength is in being a family within the community, that welcomes to the family circle everyone who wants to come.

It's a good family, and it is a good life. We should be concerned to keep it good and make it better, and never to fear the superficial comment that a United Church is a big social centre. It is that and more.

### The Church's Mission

The greatest concern of our time is the failure of the United Church to support its overseas mission work. We always hesitate to make such criticism for fear it will be misinterpreted as criticism of secretaries of the boards responsible for executing the policies of the church.

Well, it's not criticism of them. They are dedicated, able, and overworked.

But the boards themselves cannot escape responsibility for letting year after year pass by, with constantly shrinking staffs abroad, and repeated calls for personnel, which are never fulfilled.

There must be something wrong with a church which puts as its goal at the time of its birth in 1925, "to make disciples of all nations," and then permits its staff abroad to decline to less than half the 1925 size.

Every church court, every congregation, every member must be held responsible for this.

Thousands of young people volunteered to serve our nation in its need, 20 years ago. Hundreds of them serve abroad in great projects of rehabilitation and relief, in business and industry. What's wrong with us? Whatever it is, is wrong with all the large churches in Canada.

We are afraid that this hasn't yet become a real concern in United Churches. But it should be. And if our worship is real, if our Christian education is solid, our family life within the fellowship full-rounded, it will become our major concern. No child will be reared within the family and household of God, without eventually asking the question, "Should I serve God at home or abroad?" And this concern will yet be met by able and dedicated young men and women, seizing the opportunity offered by God to this generation. ●

*Cover Story*

# Alcoholism

1. Roughly 30 per cent. of the Canadian population say they never take a drink.

2. No one who takes a drink can be said to be immune to the dangers of alcoholism, but only 3 per cent. of those who do drink become alcoholics.

3. Women alcoholics number one in every five.

4. Alcoholism doesn't occur with a single period of heavy drinking; it is a long-term development beginning with occasional drinking and ending in total addiction.

5. Most alcoholics begin drinking in their late teens.

6. About 60 per cent. of alcoholics are skilled or semi-skilled tradesmen or white collar workers, and 30 per cent. have no regular trade. But only 6.3 per cent. land in Skid Row.

7. The first controls against alcoholism on record date back 4,000 years.

8. British Columbia has the highest percentage of alcoholics in Canada—25 in every 1,000 adults.

9. Surveys show church people drink less frequently (and fewer of them drink) than people who do not attend church regularly.

IN the most recent year for which full statistics are available, more than 222,000,000 gallons of alcoholic beverages were poured down the digestive tracts of 12,000,000 people in Canada at the staggering retail price of slightly over a *billion* dollars—a cost of $78.80 for every man, woman, and child in this country.

The federal and provincial governments pocketed $340,000,000 in alcohol taxes.

Yet last year, all 11 governments combined, gave back less than one-tenth of one per cent. of the amount spent by the public, for official research into what H. David Archibald of Ontario's Alcoholism Research Foundation describes as this country's No. 1 social ailment: the growing rate of chronic alcoholism.

The Ottawa government, which has none of the responsibilities in connection with liquor control but takes two-thirds of the tax profits, spent *nothing* on alcoholism research! The provinces, which take in millions every year from alcohol beverage sales, cocktail-bar and tavern licenses and other hidden tax sources, spent almost nothing—$4.25 per alcoholic.

As Canada's population continues to soar, as more people continue to drink more, as drinking popularity slowly gains ground—as it *is* doing—alcoholism is bound to increase unless something drastic is done. Unfortunately no other social problem receives more constant buck-passing.

At the present time, Canada stands sixth among the most alcoholic nations of the world. Reliable estimates now place the number of alcoholics in this country at more than 181,000. But only a tenth of them ever receive treatment and practically nothing is being done to stop more people from swelling the ranks.

### 25% of Traffic Accidents

The cost of alcoholism to industry, business, and society generally is colossal. Police estimate that 25% of all highway accidents are in some way connected with the use of alcohol. And it has been shown that for every alcoholic, there are four other persons in his immediate orbit who suffer because of him. This makes 905,000 Canadians seriously affected by alcoholism.

While alcoholism is one of the most controversial, most talked-about of social ills, it is the one least understood. Temper ance people preach total abstinence an drinkers demand the right of the individua to choose for himself. Churchmen admon ish people to drink less (or not to drin at all), while advertising entices them t drink "in moderation" but never explain what moderation is. The whole state c alcoholism in Canada is one huge cauldro of confusion, misinformation, argumen and ignorance.

A few large companies in Canada (not ably the Bell Telephone Company an Imperial Oil Limited) are doing "some investigation as to the effects of alcoho ism on industry. Some provinces hav introduced the topic into the high scho curriculum. The temperance societies carr on a continual front line attack, and th churches have been "studying" the proble for years. Alcoholics Anonymous wor with people already afflicted, whereas th nub of the problem is to prevent othe from reaching this stage.

Unfortunately, much of what is bein done in Canada—and in most other cou tries—to fight alcoholism is under-finance ill-informed and poorly coordinated. Pr judice is rampant and there remains th hold-over attitude that alcoholics get tha way because of their own weakness an deserve to suffer. Coupled with this the belief that alcoholism is somethin like cancer: no one knows exactly wha causes it and no one knows how to cure i

As a result, the whole issue of soci drinking is open ground for speculatio and pet opinions. Deep resentment again alcoholics is firmly rooted in most indiv duals, leading in many cases to seve disapproval of anyone who takes a drin People unconsciously line up on one si or the other of the spite fence and sto the opposition. It happens whenever the is a local option vote, and it happe frequently when church people attem to discuss the "facts" of drinking. Unfo tunately it doesn't get anyone anywhe

### Wait For Ottawa

Even more distressing is the fact th hardly anyone is doing anything constru tive in the way of education, treatme and research. Throughout the whole Canada there are fewer than 50 proper qualified people receiving governme assistance to work full time on the pro

# in Canada

By M. B. PENGELLEY

m, and even they are continually arassed by lack of sufficient funds. The noney comes from the provinces, and ney are reluctant to spend too much ecause they think the federal government should take a share in the cost.

At the present time, the largest single ndeavour is being undertaken in Ontario y a government-sponsored centre known s the Alcoholism Research Foundation. inanced entirely by the province, it was et up 10 years ago soon after cocktail bars nade their appearance in several Ontario ties and spiralling incomes enabled more nd more people to drink. Since then, lberta, British Columbia, Manitoba and askatchewan have followed suit, and uebec has set up a commission to study rinking habits in French Canada. In erms of what needs to be done, however, ne effort is still pigmy-sized.

This is the gloomy side of the picture.

### The Sunny Side

On the sunny side the small but ficient Ontario Foundation shows up as ne of the best research centres on this ontinent, ranking quality-wise with the nore famous centre at Yale University. t is certainly the leading alcoholism research centre in Canada. The only thing hat really holds it back is lack of money. t names among its associates one of the eally significant figures in world alcohol tudy—Dr. E. M. Jellinek. Its laboratories ave produced what is believed to be ne best sickness inducement pill for alcoolics now on the market. And careful nd patient research has pretty well estabshed the areas that must be examined n future if headway is to be made against ne alcoholism problem.

This, of course, is only the beginning nd no one is more aware of it than Dave rchibald, the Foundation's executive irector, who at 40 has had more direct xperience in alcoholism research than any ther Canadian. Recently when a differnce of opinion threatened to provoke pen war between two research teams at ale and New York universities, Archibald as flown to New York to arbitrate and gain peace.

He sits on 17 different national and interational committees and commissions, is resident of the North American Association of Alcoholism Programs and also heads up the Canadian Council on Alcoholism. Until recently, when pressure of business left him with too little time, he was an elder of Applewood United Church (his brother, Dr. Frank Archibald, is minister of St. John's United, Moncton, N.B.). He also sits on the senate of the University of Toronto.

Fellow students in the university's department of social work still recall the time when Dave Archibald needed some first-hand data to fill out his master's thesis. He had himself made up as a convict and clamped behind bars for several weeks.

But this dare-devil, extrovert side of Archibald's nature is well hidden today beneath a solid outer crust of caution, determination and precision. He watches the Foundation's balance sheet like a loan company manager and keeps an even closer rein on his tongue. When he does say anything, it is carefully timed and phrased.

Because of this studied neutrality, the Foundation is sometimes assailed by both the wets and the drys. A prominent temperance official complains: "They know no one is potentially immune to alcoholism, yet they won't condemn drinking. We get a little tired of their fence-sitting."

It is precisely on account of such criticism that Archibald maintains tight-lipped silence regarding his personal views on drinking. "If I say I approve of moderate drinking," he explains, "those who don't approve think I'm working against them. If I say I disapprove, the wets get the idea we're a temperance body trying to spoil their fun."

In reality, the Foundation is neither. With its own board of trustees, the Foundation formulates its own policies and makes decisions on how its budget is to be spent. This year, the budget topped $430,000, of which $100,000 is being spent on pure research, and other sizeable chunks on rehabilitation of alcoholics and public education by pamphlet, news release, radio, television, movies and conferences.

In addition to treatment facilities for 1,000 patients a year and a freely available educational program, the Foundation has conducted over a hundred separate pieces of research, and offers additional grants to universities for special research projects.

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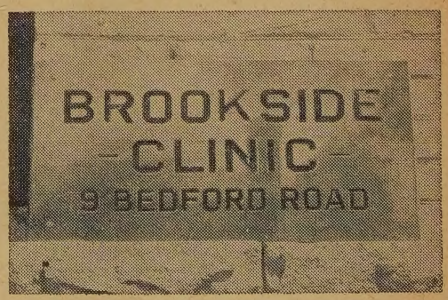


(Over)

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## Alcoholism in Canada

### "... 70 per cent. of Canadian adults drink"

in local hospitals—are maintained in four Ontario cities (Toronto, Hamilton, London and Ottawa) and an estimated $2,000,000 will be spent in the next 10 years to quadruple existing facilities in Toronto. (Ontario now has an estimated 80,000 alcoholics and the latest figures indicate the number is climbing at the rate of four or five thousand a year.)

Before the Alcoholism Research Foundation was established in 1949, provincial concern about alcoholics was pretty well limited to control of sales, fixing of prices, and overseeing of local option votes. The shift in accent brought immediate criticism.

No sooner was David Archibald appointed as a one-man committee "to study all stages of the alcohol problem", than the first sharp blast was unleashed in the *Letters to the Editor* column of The Toronto GLOBE AND MAIL. "When the Panama canal was built," argued an irate correspondent, "the typhus menace was eliminated by attacking the root of the problem—wiping out the mosquito breeding grounds. Why talk of 'stages' in connection with alcohol? Lock up the beverage rooms, close down the taverns, rip down the retail outlets, and prohibit the manufacture and sale of intoxicating beverages!"

But studies conducted by the Alcoholism Research Foundation indicate overwhelmingly that prohibition is no solution. Under present circumstances, a law, to be effective, requires support by at least 80% of the people. Prohibition seems to work in Moslem countries. It didn't in North America.

"If prohibition were introduced into Ontario again," Archibald says, "we know for a fact that the lawbreaking population would jump by 70 or 80 thousand overnight—the alcoholics and heavy drinkers who are going to make sure they don't run dry." Worse still is the disrespect for the law that so unpopular a piece of legislation would engender.

That such a condition could come about if liquor regulations were made too stringent, is indicated by recent statistics on drinking in this country. In a Gallup Poll survey, over 70% of the Canadian adult population was found to use alcoholic beverages in some form or other. The percentage is increasing. "This fact alone pretty well rules out the possibility of imposing prohibitive restrictions on everybody," a prominent legal expert told me.

The real problem, as Archibald sees it, is to try to find some practical way of cutting down on the alcoholism incidence rate without telling people they can't take a drink. Such a programme seems justified by statistics. While it is not meant to underestimate the tragedy of alcoholism only a very small proportion of the 70% of Canadians who drink become alcoholics—roughly 3%. For most people the decisive question is whether alcohol should be rendered unavailable to everyone on account of the 3% of the drinking public who can't control their drinking habits.

This is probably the fundamental issue in the national concern over alcoholism. It is the crucial question in the wet-dry see-saw going on within The United Church of Canada, and within most churches. The drys want to hold ground and, if possible, convert more to their side; the wets want to persuade the drys that it is possible to drink moderately and still be good Christians.

If there is a shift among church people today it seems to be slowly in favour of a more liberal attitude. Typical, perhaps, is the expression of one prominent layman: "I used to be a confirmed teetotaller until one day two outstanding laymen asked me to join them in a glass of sherry. My immediate instinct was to say no. But I realized that if I did so it would be mere prudishness on my part. Now some of my 'dry' colleagues view everything I say with a kind of suspicion and resentment—as though by taking a single drink I have become a traitor to Christ."

On the other hand, a convinced temperance layman states his side of the case: "If we relax our vigilance and don't stand solidly for what we believe who will be left to caution people against the dangers of drink? Someone *has* to take a firm stand!"

Experts in the field of alcoholism agree that in this respect, the temperance bodies provide a valuable piece of moral ballast. More and more specialized thought is coming to the opinion that alcoholism is a social disease and that strong public disapproval of excess, plays an important role in controlling drinking habits.

Too much disapproval of drinking can have an opposite effect to the one intended, however, if certain studies conducted in various parts of the world are dependable. This seems most true in countries where the emphasis is on total abstinence rather than on moderate drinking. In Japan, for instance, there has been a strong traditional disapproval of drinking under any circumstances and a recent survey indicated that only 42% of the population drank at all. Yet the percentage of alcoholics among those who do drink is greater than for any other country.

A somewhat similar situation exists in the United States, where the emphasis is on abstinence perhaps to an even greater

(*Continued on page 24*)

# Frank About Farming

By J. SHERIDAN BOLE

FRANK Wilson was standing beside the barnyard gate, one arm thrown over the gate-post, as he watched the cattle just let out to pasture. He seemed to have forgotten me, nd was muttering to himself.

When Frank mutters, it is like distant thunder in the hills; isn't destructive but it sounds portentous. The rumbling ame again, more distinctly, "a cow is a cow is a cow."

"Frank," I said, "what is the matter with you? Have you een writing poetry during the winter?"

Nothing would surprise me about Frank, but his answer as a definite "No."

We stood for a moment watching the cattle cavorting and horting down the long lane to the pasture field. The sun hrew golden darts across their backs, and a bobolink undulating etween us and the distant woods sowed the air with song. t was a perfect Spring morning but Frank seemed unaware of for he was muttering again, "a cow is a cow is a cow."

Frank is an up-to-date farmer, works 200 acres and tries o keep informed on all new methods of agriculture. When I uggested to him that he take a couple of days off and attend a onference on Rural Life at Five Oaks Christian Workers' entre, he arranged with his neighbour Jim Dixon to do the hores, and went. He listened to the learned professors, the conomists and sociologists, and was now pondering what e had heard.

"Tell me about it, Frank," I said.

He took a long look down the lane and began.

"We're in a terrible mess," he said. "It's a revolution e're going through in the countryside, a technological revolu-on. It's a human crisis, finance capitalism, contract farming—ertical integration they call it; we'll soon all be slaves—serfs."

"Who will soon be slaves and serfs, Frank?" There was compassion in my voice.

"We farmers, who else? he replied. "Do you know what I am? I'm not a farmer any more; Im just a producer."

Frank is a pretty good producer. I thought of his family, one of the finest in our countryside, of his beautiful home with its lawns and flowers (he took first prize for his glads last Fall at the county Fair), and remembered it was Frank who started our Co-operative Store. He is Chairman of our area School Board and is now pushing for a Christian Education Center for the boys and girls of our church. Oh yes, Frank is one of our finest producers. I said something of this to him.

"No," he objected humbly, "I'm just a producer of food and fiber. If I don't do that efficiently I'm no good, not worth having around on a farm any more."

"What's got into Frank?" I thought.

He carefully extracted a little black note-book from the hip-pocket of his overalls and glancing towards the house said, "You won't tell Martha about this, will you? She thinks everything is all right on the farm. She doesn't know about the revolution."

I gave him my word. "This is what is happening," he went on. "It is called vertical integration."

"Who is she?" I smiled.

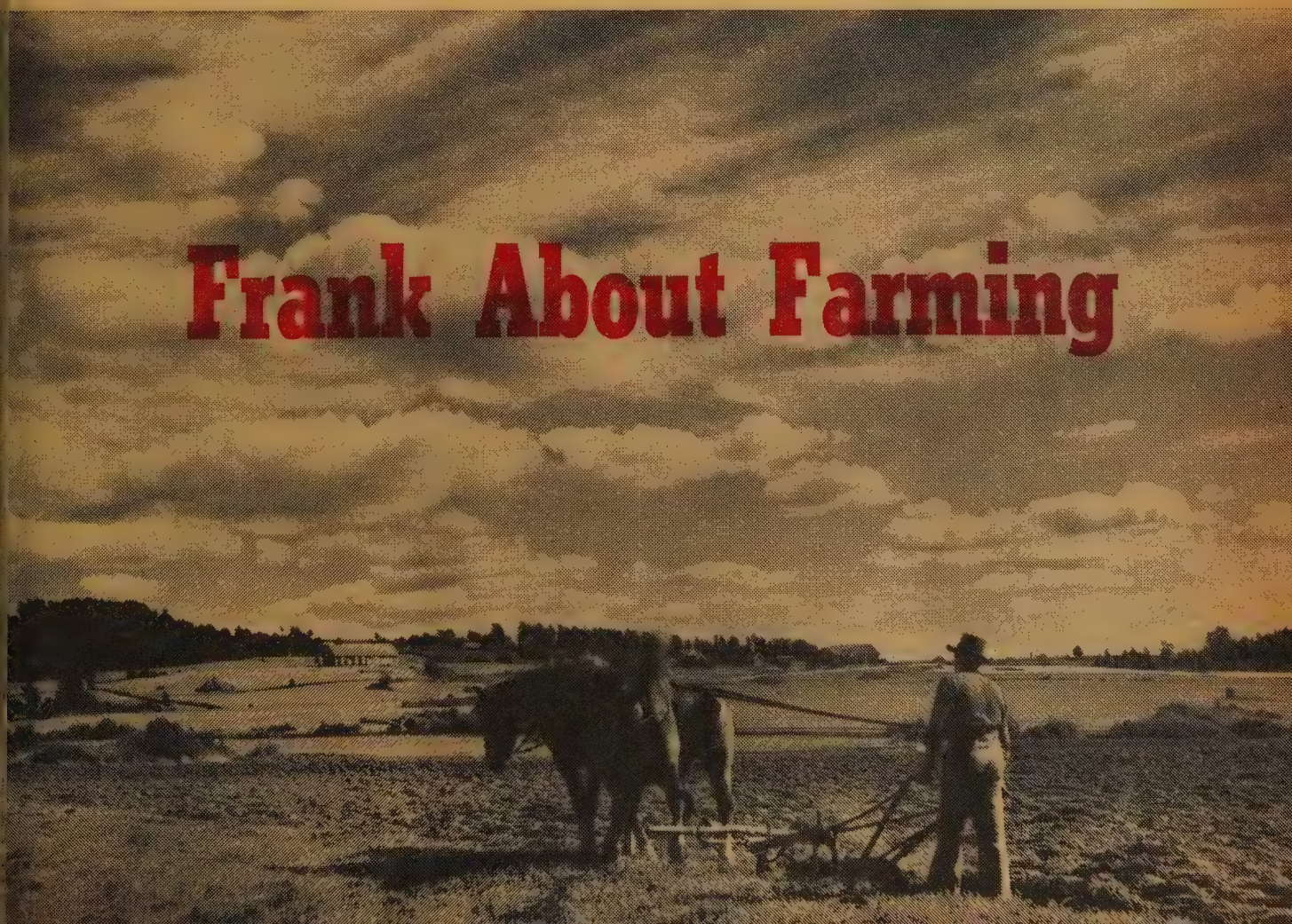
"Farming," he said, as if he had not heard me, "used to be a 'way of life'; now it's a business, and you're no longer your own boss. To get ahead you have to work under contract and you're really working for someone else."

"That's rather a new set-up for a farmer," I interjected.

"It's like this." Frank began using words like modern merchandising, consumer demand, credit management, as if he had picked them up in Public School.

"Muscle power, horse and human, has been displaced by

(*Over*)



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"You see," Frank commented wryly, "I'm just a hired caretaker of hogs."

"Why don't you run your own show?"

"Because I haven't the capital. It takes a large amount to set up and operate a large production unit of hogs. Some of them turn out 2,000 hogs a year. It's mass production applied to farming."

"It means, then," I hazarded, "that control has passed into the hands of these large companies. They supply the capital, make the profits and pay you wages."

"That's it; that's efficiency. It means, of course, that the small farmer unable to make a profit on his smaller scale of operation is squeezed out of business."

"Are there many squeezed out?"

"In the last ten years, 34,000 farms went out of operation."

### Revolution going on

As we stood there discussing these economic facts, I knew there was a revolution going on in more than farming. There was a revolution going on inside Frank. He had been a farmer all his life, and his own boss. He prided himself on his freedom and independence, and now he saw that with the new system he would lose what he had so long cherished. He didn't want factory farms with remote control and their production for profits. He wanted desperately to hold on to the family farm with its traditions, its values and its outlook on life. It hurt his pride that he should be thought of as merely a producer of so much "hog" for the market. He balked at evaluating his life and work in terms only of profit and efficiency.

There was something almost mystical in Frank's attachment to his farm. He was stirred by the miracle of growth, the mystery wombed in the seed. A joy swelled within him at the sight of a full harvest. There was the stilled beauty of the summer mornings when he watched with reverence the mists shawling the shoulders of the distant hills. There was the feeling of hushed awe as he stood beneath the "splendid-mooned and jewelled night." There was the friendliness with his neighbours and the sense of belonging in his community.

### Called to produce

He had his own philosophy of work. He felt he was called of God to produce. A full pail of milk or a heavy crop of hay, even if it was his neighbour's, brought him delight. He felt a responsibility for his animals, caring lovingly for each new born calf or lamb. It had a God-given life and was never to him merely an item of profit or loss.

And now Frank was to become a cog in a machine, producing efficiently, cheaply and profitably—for his boss. How could he adapt to this change? He was troubled.

He stooped down and picked up an old square iron nail and looked at it nostalgically.

### Two farms needed

I interrupted his thoughts. "Frank," I said, "I think you need two farms, one to make profits for your boss, and one to feed your soul. Can't something be done that you may control your own operations?"

"Maybe," he said. Turning two pages of his note-book he read: "If the farmer is to retain control he will have to move into the ownership and direction of his own integrated enterprise. Organized into co-operatives and marketing associations farmers can control their own businesses."

We pondered this for a moment. I knew Frank felt he was caught by inexorable forces, so then I said, "Times are changing and they will keep changing. But I think you can do something about the direction in which they change. You must produce as efficiently as you can using all the new knowledge and techniques. What I am most concerned about is the kind of life that evolves from this rural revolution. It is not merely an economic revolution we are going through; it is a re-structuring of our rural society."

Frank was interested. "What do you mean?" he asked.

### The whole community

"I mean that we must think of the rural community as a whole. This economic change is affecting our whole way of life. We will all have to work together to build the new society. For instance, you have your farm organizations—forums, calf clubs, 4-H clubs; all are very important. There is also the church in the community. It, too, is concerned with the way the farmer earns his living, with the pressures that are beating in upon him, robbing him of his freedom and independence. But we must not pursue economic goals to the loss of other goals. Without spiritual and cultural ideals a community will go into dry rot. I would feel hopeless if I thought farm organizations were interested only in the economic problem."

I paused for breath and went on, "I have a vision for our boys and girls. I want them to have a love for beauty and art and poetry and literature; 'to speak the language Shakespeare spoke, the faith and morals hold which Milton held,' to have that cultural background which is their rightful heritage, to have a place in their

(*Continued on page 21*)

*A New Zealand school teacher looks at life in Canada, and the role of the United Church and says:*

# I LIKE WHAT I SEE

**By NANCY LAURENSON**

WHEN I first came to Canada from New Zealand some snatches of conversation positively intrigued me.

"Where is the wedding reception to be held?"

"Oh, in their church hall. The women of the church are catering for it."

"Where is the Teachers' Association Dinner this year?"

"In the United Church Hall. The W.A. are catering. Everyone was so pleased with the dinner last year we decided to ask them again and we are delighted that they have undertaken to do it for us."

Then when I had the pleasure of attending such a function I was more intrigued than ever. We sat down to a turkey dinner complete with all the trimmings, served hot, attractively and with little obvious effort. The question that came to my mind was, "How on earth do the women do it?" because I had vivid memories of the average church hall in New Zealand and the great lack of facilities. But when I saw the kitchens I knew the answer. The space and equipment would fill the hearts of the New Zealand women with real envy.

From the kitchens I went on to see the rest of the church buildings. I had already been astonished at the use made of basement space in the homes, but when it came to the churches I was more amazed than ever. Beautiful halls, cloakrooms, kitchens, classrooms, and conference rooms were built in what otherwise would have been waste land. I've wondered a lot about it. I know that in Wellington, my home city, it would be impossible, as so much of the main city part is built on land reclaimed from the harbour. But I don't know about the rest of the country. Having seen what can be done here I should like to hear an expert's opinion.

### Union in New Zealand

During my stay in Canada I have found myself making comparisons with conditions here and in New Zealand, and differences in church life and activities have been very noticeable to me. In the first place, it has been thrilling to worship in a United Church. Some years ago, many of us in New Zealand were disappointed when the vote was taken that there was not a big enough majority in favour of union. Now I am happy to say that, as the result of a more recent vote, there is a definite move towards the union of the Presbyterian, Methodist, Congregational, and Church of Christ congregations. I hope that the time is not far distant when these four denominations in my country will worship as one.

As I have sat in church and read the calendar for the week (and how attractively, and in what a dignified format they are presented), I have been amazed at the many activities there are in each week, catering for the needs of all ages. I read of the babies being cared for during the service in the crèche, or nursery. When I saw one of these nurseries, with its little cots painted in soft pastel colours, and round the walls, beautiful photographs of babies of all ages, I was sure any parents would be glad to leave their little ones in such surroundings with professional care. After a baptismal service, I have seen the parents come back into the church, knowing full well that their precious infant is being well cared for while they are able to participate in the rest of the service.

When New Zealand ministers visit this country, I know what a pleasure it must be to them to see the church offices, and to hear of the staffing of the main churches. Is it because of Union that you are able to have two and sometimes three ministers as well as a church secretary and deaconess? I remember the keen disappointment there was when the only deaconess in the whole city of Wellington was moved by conference as she was needed for the Maori work. She had been doing a great work amongst the young people in this city church, especially with the students who came to university there. I do not know of one Methodist church in New Zealand that has a paid secretary, and I often wonder just how the ministers cope with all the clerical work that has to be done. I do know that they have not all married stenographers.

### Likes Choir Robes

I certainly like the robed choirs. Some of our Methodist choirs wear gowns, but it was quite new for me to see the junior girls in their surplices. On Mother's Day when a group of about 40 little girls sang "Angels Ever Bright and Fair" they looked and sounded positively seraphic.

I had never heard of flowers being placed in the church in memory of loved ones. This is a very lovely custom you have here. In fact the flowers are a real feature of the services, and all the more so when they are so scarce here during the long winter months. At home there is usually a roster of women responsible for the flowers each week. Most often the flowers come from the gardens of the church members, because at all times of the year there is something to be picked, if it is only leaves and berries.

When the Queen visited New Zealand, she had the strange experience of celebrating Christmas in the middle of summer instead of in winter. I can appreciate now just how different it must have been for her, as I have had the very opposite experience. All through the years I have seen Christmas cards with the traditional snow scenes, but they seemed so unreal to us when Christmas comes at a time of sunshine and flowers. We have not the same need for artificial decorations as there is here, but I shall never forget the gay poinsettias, the Christmas wreaths, and the coloured lights that bedecked the church last year. Then the whole Christmas service has more significance here when you are able to have the pageantry and choral music right at Christmas time. At home the big city churches are nearly empty then because most folk are away on holiday. All the special choir music is given on the Sundays preceding Christmas, and only carols sung at the Christmas service.

The same thing happens at Easter. Easter for us is in late summer or early autumn when once again most people are on holiday. The Easter music will have been performed the Sunday before. The churches will be empty for another reason. This is when all our young folk of Bible Class age will be in camp. There are permanent camp sites in a few districts, but in others the camps will be in schools or parks. Easter in spring, or the promise of spring, held a new meaning for me this year. It certainly is a time of new life and new beginnings. Even the little girls in their new Easter bonnets, but still in winter coats and overshoes, seemed to say that surely spring

(*Over*)

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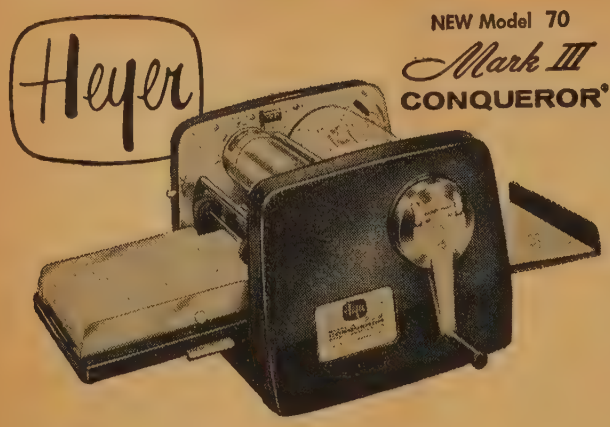


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would soon be here. Easter in autumn has a sadness about it, but Easter in spring gave new meaning to the Resurrection and New Life.

Mention of our Easter Camps reminds me of your Holiday Camps. Of course I had read of them many times, but this year I have seen for myself what a need they fill in a land where the summer holidays are so long. I wondered why we didn't do more of the same sort of thing. I know of several permanent camp sites for Family camps, but, apart from the Health Camps, I know of nothing else to compare with them in New Zealand. Then I remembered that much of the summer holidays there is taken up with Christmas and New Year celebrations when the families naturally spend the time together.

Our school year is divided differently from here. There are three terms of about 14 weeks each. The year begins in February, the first holidays of two weeks are in May, the next, in August, and the summer holidays of six weeks come in December and January. In some districts ministers and youth workers arrange for teams to visit the beaches in the summer. There they gather the children for Bible stories, games, sand castle competitions, and treasure hunts. These are very popular, but do not come up to the standard of your organized camps.

### Startled by Architecture

The architecture of some of your modern churches I found very startling at first, until I realized that they conformed to the modernity of their districts, especially those near the very new and very smart shopping areas. But the interiors of all I visited I felt were most dignified in their modern approach to church architecture. On entering one of these new churches there is little doubt that one is in the House of God. I wondered at so many churches being built, until I read some of the annual reports. Then I knew that the existing buildings could not accommodate even the church members, let alone visitors and adherents. The church I attended was usually packed every Sunday morning, to the chapel, and often the porch, as well. In all the weeks of snow it was the same, and I felt that it must have been an inspiration to the ministers. However, when I read that the membership was over 2,000, I wondered what would happen if all the members decided to attend on the same day. I could not help being amused on the first Sunday it rained. The church was only two-thirds full. Snow and rain are different things!

Of all my Canadian church memories the impressiveness of the communion service in the United Church will always stand out above everything else. As a Methodist I was used to the idea of the minister inviting us to the Lord's Table, and, in most cases, going in turn to the communion rail. But,

(*Continued on page 25*)

**H. L. POTTLE***

***cautions the church about***

# The Troubled Metropolis

WITHIN the next 25 years, we are told, four out of every five Canadians will be living in cities of 100,000 or more. For example, from Toronto west to Hamilton, east to Oshawa, and north to Aurora will be one continuous urban area.

What of it? What does city living do to individuals as human beings? It is easy at this point to go sentimental for the good old days and the little red school house. What we should do, I expect, is to see city bigness as part of the big way we tend to do everything.

There are those who are wondering whether, in this mania for bigness, there is any future for man as a person, even if we survive the missile. Or, as a radio commentator asks, "Are we leaving man behind?"

### Dwarf The Individual

It is generally agreed that the big city tends to dwarf the individual. He is dwarfed by distances: visiting his friends in a large city on Sunday is a Sabbath day's journey. The city's problems are big, and will "grow from more to more", so that the city-dweller, pushed around on his way to and from work, resigns himself to the same treatment when it comes to his city's affairs. Only about 30 per cent. of the electors of Toronto, for instance, turned out to vote at the last municipal elections.

What the troubled metropolis, or the troubled metropolis, should be troubled about, therefore, is how to prevent people from being lost in the crowd, "the lonely crowd", as Riesman so powerfully describes this generation.

Surely, if our Christian concern for the dignity of the individual in a responsible society means anything, then seeking and saving the lost right on our own city doorstep makes very practical evangelism for the mid-twentieth century church.

First and foremost, the city dweller needs to be assured that in his striving to maintain responsible independence in the midst of the crowd he is not alone, that someone cares and cares to the point of risking even life itself to preserve that kind of dignity, that quality of freedom.

Some months ago at a general conference on "The Troubled Metropolis", a small but vocal inter-church group met to consider how the churches might be affected by rapid city growth and change. We seemed to agree:

1. That the changing city, with its very mobile population, challenges the institutional church to "tread the city's streets again", to recapture a sense of its original outreach, out to where people live "in the rain and the cold".

2. That the church should present itself to the newcomer with a sense of church community rather than of church competition. Those who work with immigrants tell me that New Canadians are confused and disillusioned by the motives which seem to prompt certain church people in taking an interest in them.

3. That the social concerns intensified by the changing city provide promising opportunity for inter-church cooperation. For instance, churches which cannot seem to find agreement on dogma and doctrine, come together eagerly on matters such as housing for the aged.

### Christian In Politics

I should like to make two observations on city government and Christian responsibility. The first is that city business is big, close-to-home, and complex business, and therefore should not be left too much to the mercy of petty politics. I would recommend a system of government by city managers, elected, full-time, and retiring in rotation, so that, like a board of directors, they would ensure continuity of policy.

A manager system should be able to establish closer rapport between the elected body and the permanent staff, and should clarify public policy which now is too often confused by the personal squabbles of individual characters whom the present system seems to attract.

In the second place, Christian citizens have a special responsibility to support and encourage the Christian in politics who is trying earnestly to carry out his Christian duty where he stands. Many a Christian in public life has found himself somewhat suspect by church folk because politics to them is unclean. Christian discipleship, I imagine, is rarely perfect, even in the "full-time" service of the church.

In the midst of Jerusalem, Paul had a good word for far-off Tarsus: it was "no mean city"—it was his home town. The reputation of our cities still rests largely upon the informed Christian conscience at work. Wherever our citizenship is, there is also our discipleship.

### Protestants did it

Christians, and particularly Protestants, have good reason to be worried about the troubled metropolis. For it is largely the Protestant genius in securing the freedom of the individual which has made the modern city. The real trouble is, however, that Protestants have staked so much on individual freedom that they have sold themselves short on the responsible society. The same society which enables the son of a janitor to become a bank president breeds also the unscrupulous power baron in real estate politics.

We pay for our Protestant individualism too dearly, sometimes at the cost of compromising our effective witness. We go about our denominational and congregational ways with almost complacent pride, more remarkable for non-concurrence than for community. Is it any wonder that an American study of the church in community concluded that, in the area concerned, the church did not count significantly? Being irreverent to its mission, it becomes irrelevant. Divided, it is conquered.

And yet the church which loses its life in community will surely find it, as church history bears repeated witness.

But the church which addresses itself relevantly to community will have to brace itself for the fight of its life. For the forces arrayed against community are legion and entrenched. They are the foes of our own household, "tunnelling like maggots", in the words of Brownell, through the very foundations of our common life. He catalogues them with a devastating indictment: "grafters in government and business, massive profit groups and corporative monstrosities, and some labour groups, some business corporations, some professional associations, and some churches (*sic*) are willing to wreck their country to gain their special ends."

These are fighting words, and Canadians might well ponder them, especially when

(*Continued on page* 31)

**Dr. Pottle is secretary of the Board of Information and Stewardship.*

# • Low Gear Religion

## Ad Lib

By J. A. DAVIDSON

CLARENCE Day's book, *God and My Father,* is an amusing account of the place of religion in the life of a man who thought that religion was really quite a good thing but that it should be kept in its proper place—and for him it was a pretty small proper place. The author summed up his father's attitude toward religion in these words: "When my father went to church and sat in his pew he felt he was doing enough. Any further spiritual work ought to be done by the clergy."

The senior Mr. Day was indeed an estimable citizen. But his attitude toward religion—friendly, but with very strong reservations—is an attitude that, in the long run, is probably more damaging to the Christian cause than is the open hostility of its avowed enemies. It is an attitude which sees religion fundamentally as an ornament on life, as a token of safe respectability, and as a modest support of social stability.

This attitude seems rather widespread in our times. And one does come across it in our Church. Keep religion in its proper place. Don't let faith get out of hand. Be careful with your religion. Be reticent. Be reserved. Don't become all hot-and-bothered over religion—keep cool. You don't want people to think you've gone pious, do you?

Canon S. C. Carpenter, an English writer, discussing this rather fashionable approach to religion, used these words: "more than neutrality, less than enthusiasm." Here is pointed up one of the basic weaknesses of the Christian Church today.

The trouble is that so many of us only half-believe the Gospel—perhaps only half-believe in a half-Gospel. We try to trim the Gospel message so that it will fit neatly and nicely into a pattern made for it by the world.

Yes, one of the great problems of the Church in these days is that so many people who profess to be Christians are more than neutral, but a good deal less than enthusiastic about their faith. Religion for them is a sort of pious hobby that they indulge in for an hour on Sunday mornings (some Sunday mornings, anyway), a harmless activity that can be commended for its thorough respectability.

But this approach to Christianity, this more-than-neutral-but-less-than-enthusiastic approach, is of no account in these times. The day is past, if ever there was such a day, when a timid, faltering, truncated faith counted for anything in the world.

# • Heavenly Music?

## The Junior Choirs

By DOROTHY VIPOND

WHEN we look at the Junior Choir, with their colourful robes of blue or red, and wide white collars, topped by cherubic faces, all we can think of is heavenly music. But if we attend a rehearsal, we're apt to think differently. On Sundays their behaviour is usually passably good, and their music has a fresh sweetness which only young voices can attain. The smiles and the head-swaying, the happy glances when parents are located, the whispers when someone has lost his place, all add up to enjoyable activity.

But ministers' sermons are sometimes dull, dull, dull. (I know one who has special instructions for Junior Choir night.) In the choir there's always a red-headed lad with freckles and a grin, who's the leader in the giggling or the gumchewing, but unless the choirmaster is really smart, he can never actually catch the lad at anything. Innocent blue eyes or black ones snapping with mischief greet him in the pea-shooting season, but he can never quite see a peashooter or find the evidence. He just knows there's something in the air besides music. Perhaps today's Junior Choirs aren't so different from the boys of Elizabethan days who carved checker boards on the choir stalls. It's not a suggestion!

A festival of Junior Choirs was held not long ago in our city. Group after group of children with their accompanists and leaders came together to sing church music. It was an interesting, even exciting event. These young people are learning good music in the church. They're learning to lift up their voices in joyous song; they're learning the great hymns and anthems by rote and experiencing the thrill of praising God as a group. Anyone who has ever sung in a choir knows the spine-tingling feeling just before the anthem starts, and then the satisfaction as each voice enters and chases its way through a happy fugue. When the last organ chord has faded away, with justifiable smugness the choir sinks into its seats, together. Together; that's the big word. We cherish such experiences for our children.

The choirs range in age from primary youngsters to gangling intermediates. Some of the Grade Ones lisp His praise quite literally through dental gaps. Others are young ladies whose voices are maturing, who are learning to harmonize and to sing with feeling and discretion. In between are the nine- and ten-year-old boys, some of whom can sing like angels while aiming spitballs with deadly accuracy. But maybe the heavenly choirs have their troubles, too. Last Christmas we ran across a delightful fantasy called RAPHAEL, THE HERALD ANGEL by Appel and Hudson, in which Raphael, the divine chorusmaster, learned that even in heaven it was not wise to give the cherubim the chance to distribute the music. Think of the confusion caused when at the rehearsal for the glorious music to herald the Saviour's birth, everything was ruined by tenors singing alto parts and basses struggling with the soprano descant.

So leaders of Junior Choirs take courage. Corps of willing mothers and fathers are behind you. They will sew or press or drive cars or buy music, but they cannot lead the choir. They do appreciate your patience and good humour, even your long-suffering. The present generation will grow up to lead choirs or sing in them, or perhaps just drive cars or sew. At any rate they'll all rise up to call you blessed.

Rev. J. A. Davidson

Mrs. D. Vipond

Rev. Shaun Herron

Mrs. J. Shilton

# • The Next Step • Potato-Peeler, B.A.

## Parish Pump

By SHAUN HERRON

DO WE all believe in Conferences? I suppose that in some measure most of us do.

Do we, then, all believe in Conference speakers? If I were to make a suggestion—which is what I am about to make—it would be that when a Speaker has spoken at one conference he should be rested until he has something more to say. This would protect the speakers but it would also be some kind of welcome reassurance to the rest of us. George MacLeod once told me he was tired of going around the world on tour sermons. There are Conference speakers who regularly go round the year on one.

I've just been going through reports of the Speeches made at a Christian Conference (a 31st Annual) in the United States. They remind me of the conference speeches I used to read in the 19th Century files of the *British Weekly* or hear at the 20th Century conferences I used to attend. Our "broad generalizations, conferences for the use of" have a hallowed consistency.

Here in these current reports I read that "one of the problems of leadership today is the inseparable relation between the Christian faith and today's major social problems." Wasn't it St. Peter, and the apostolic succession ever since who always found this to be one of the problems of leadership "today"? There was, was there not, a conference once in Jerusalem?

Another speaker at this 31st Annual declared to all the note-books on all the conferring knees, that the role of the Christian educator will be to determine "how our new scientific knowledge is to be used." There is nothing to beat a broad-sided clarion call at a conference. And how will Christian educators determine the use of our new scientific knowledge? The speaker didn't say. Perhaps at his next Conference?

But the fellow who spoke on Youth gave me something to take back with me, as the chairman always says. "Those who want to understand the sex problems of youth must first have a solid grasp *of the growth development of each youngster.*"

I pondered this. The italics, therefore, are mine, and the astonishment. This last (i.e., astonishment) came upon me in a flood when I began to enumerate *all* the youngsters I know. Was the speaker, I wondered, never young himself? Wouldn't that be quicker?

Maybe we could have a rest house for Conference Speakers where they might have peace and quiet for 11 months of each year, to think out the next step in last year's Conference Speech? We could have death-ray bars on the windows, and electronic alarms as one practical use for our new scientific knowledge.

## Prudence in the Parsonage

By JEAN SHILTON

IN one of my favourite cartoon quips two middle-aged mothers are discussing their daughters. "I want my daugther to go to college," says one, "so that she will have something to think about while she is washing dishes." Many a domesticated B.A. will agree that there is a lot of truth in that point of view. Nevertheless, college facilities are limited, and it costs the country a lot of money to educate each girl and each boy. It is reasonable to ask whether such a large investment in the education of women is justifiable if the end product is high-minded dishwashers.

They are giving some thought to this matter in Britain, too. Last year when the results for Oxford graduates were published, four of the first five places went to women, although men outnumber women in British universities by 6 to 1. The moral, to some, was obvious. Women should be given a larger share of the limited university enrolment. But one newspaper correspondent felt differently. Women, he argued, even intelligent ones, get married and raise families. "Plato is thrown away with the potato peelings." It is a waste to teach nuclear physics to women who will end up concentrating on Spock instead of Sputnik. "Any man able to scrape through the course is likely to be of more value to the community," he concluded.

The obvious answer is, of course, that Spock and Sputnik are not mutually exclusive, nor are Plato and potato peelings. By a variety of methods, known to the clever women who employ them, it is possible to combine marriage, motherhood and a professional career with a fair degree of success. It is possible, too, to use the wisdom, tolerance and perception which result from education, for the mutual enrichment of children, father and mother within a family. It is also possible for a woman to remain unmarried and to practise her profession with exclusive devotion.

There seems now to be little opposition to the enlargement of educational opportunities for women. The demand for trained workers in every profession is so great that no possible source of supply can be overlooked. Speakers are mourning publicly the amount of brainpower lost over kitchen stoves and kitchen sinks, a far cry from the days when a kitchen was assumed to be the normal habitat of all women.

Nevertheless I think we women ought to appreciate the happy circumstance that has placed us in a country where we can, virtually, have all the education we wish, and then spend the rest of our lives as we choose. In many countries the privilege of education carries with it moral or political obligation to contribute to the economic life of the nation. We North American women can enjoy the luxury of an education because of the wealth of this continent, and because of a widely-shared conviction that education has values which can never be measured in dollars and cents.

Edward Bragg

# The Truth of the Gospel

WHEN Lord Halifax was British ambassador at Washington he made a speech in which he said, "Men will not be brought to embrace the Christian religion because it is recommended as expedient, or necessary, or full of moral values. But they will go on their knees if they can come to feel that it is true."

We ought to placard the message, CHRISTIANITY IS TRUE, before the thousands of Canadian young people who are returning this autumn to universities across Canada. The need is the greater in that "for one young person studying ethics or theology on our crowded campuses today, hundreds are studying physics, chemistry and engineering."

If someone asks the question that Pontius Pilate put to Jesus, "What is truth?", let us recall the word of a wise man of ancient Israel, "The fear of the Lord is the beginning of knowledge," adding the statement of the Prologue to St. John's Gospel, "Grace and truth came by Jesus Christ." As Christians we believe that final truth comes from God, and that this truth has been made flesh in Jesus Christ.

Therefore an education which is to deal with ends and not merely with means needs the co-operation of religion. A well-known scientist said to a friend, "I don't know why I'm here or what I'm here for"; and only too easily such an outlook can be the result of a merely technical education. It is the function of religion to answer these haunting questions, as it defines aims, and inspires vision, and kindles loyalties.

When the two-hundred-inch telescope on Mount Palomar was dedicated the speaker said, "The search for knowledge is the noblest expression of the human spirit." Then he added, "Yet we know that knowledge is not enough. Unless we can anchor our knowledge to moral purposes, the ultimate result will be dust and ashes."

Can knowledge be anchored to moral purposes? Yes, when faith in Jesus anchors it to the purpose of God for us. The search for knowledge becomes the noblest expression of the human spirit when it is linked with the first and greatest commandment, "Thou shalt love the Lord thy God with all thy heart and soul and mind."

The man who wrote the Gospel and First Epistle of John is an illustration of what this can mean. Well-read in the best philosophy of his day, and familiar with the schools of Alexandria and Athens, he deeply believed that the fullest thinking of his age was only a prelude to the Word of God revealed in Christ.

All Christians, but especially young people, need to realize that the truth which comes through Christ is revealed to us ever more fully as we grow in discipleship. As long as we live we should remain scholars in the school of Christ.

In W. H. Auden's *Christmas Oratorio* the Wise men from the East arrive at Bethlehem and say, "O here and now our endless journey stops." Christians never reach such a place; rather with the Apostle we say, "I count not myself to have apprehended; but I press toward the mark for the high calling of God in Christ Jesus." With Michael Faraday we confess, "All my life I struggle to bring every thought into captivity to the obedience of Christ."

Saying this we are able to add, "Now I know in part; then I shall understand fully, even as I have been fully understood." (I Corin. 13: 12, R.S.V.)



## Measuring Perfect Attendance

THIS month Sunday School teachers will enter names of boys and girls in fresh new attendance books. Departmental secretaries will check their card files and prepare to keep careful records of attendance. Children who are absent for a Sunday or sick during the coming months may be marked S or V instead of the fatal A if their parents will vouch for the fact that they were really sick or else visiting another church school.

Next June or September a beaming few will be awarded certificates or pins for their so-called perfect attendance, while some teachers will stir uneasily and wonder about the honesty of it all. Careless parents have been known to assert readily that Johnny was sick when all the neighbourhood knows that they frequently just sleep in. And more conscientious parents provide no alibi for Mary on Sundays when they take her off to visit friends with no intention of church-going. How can we make requirements live up to the word perfect, without penalizing children who must fit into their families' weekend plans?

We've heard of a plan that is working well in a number of Sunday Schools in the United States. If a child is absent because of illness or some other family situation, attendance is credited if the parent will teach that week's lesson at home before the following Sunday. Some Sunday Schools promptly mail out the lesson materials to their absentees. Others make it known to the parents that the lesson materials are available if they want their child to receive credit for that Sunday's lesson.

This plan places the emphasis where it ought to be—on the completion of a study unit rather than just on attendance as a goal in itself. We do hope to develop within children the valuable habit of regular worship in the House of the Lord. But the most important reason for our emphasis on regular attendance is the fact that it is basic to any educational process. A lesson missed is a link lost in the planned study unit.

This plan might have some interesting results in homes where parents are unaccustomed to teaching religion verbally to their children. We'd like to hear from homes or Sunday Schools where it has been tried.

## Junior Moves to a New School

IT has been estimated that Canadian families now move from one community to another on an average of every four years. Many parents just nicely establish Junior in the Beginners' Department when they have to introduce him to an entirely different department in a new Sunday School. Moves are apt to be upsetting to small children anyway, and they usually need help with these additional adjustments.

A friend told us of several ways in which she was able to help her four-year-old daughter overcome her hesitation about going to a strange Sunday School. She obtained from the Sunday School a list of the names and addresses of the children who would be in her child's class, and invited them to her home for a brief party—even before the unpacking was finished. After two hours of simple games and shared popcorn balls, small daughter had made some new friends, and promises to "see you in Sunday School" were being exchanged.

The teacher of the class had been unable to accept an invitation to the impromptu party, so she was a guest at tea one afternoon later. An attractive teenager, she drew forth a fair amount of little-girl admiration from her small hostess, and another happy link was formed with the strange new Sunday School.

A private visit to get acquainted with the room and its facilities was arranged for Saturday afternoon. By Sunday morning the small newcomer felt quite at ease in surroundings that were no longer strange.

Edited by
*Genevieve Carder*

## The Music Makers' Corner

THERE is nothing exciting about playing scales, broken chords and arpeggios the piano. If you must know, there are of each of these musical patterns, and e 288 of them cannot be tossed off in ich less than two hours. If you are ven, the best year of your life, you are pected to play about 60, which you might at a comfortable speed in 30 minutes. eak this up into two periods, one while ad is shaving, and the other just before e evening meal. You really should do em every day to keep your fingers supple; d since all music is made of parts of these tterns woven together you should soon come a good sight reader. If you can ay these exercises with a clean, sparkling uch, Fido will relax at your feet, and mantha will curl up on the best cushion cats do. Teachers call these exercises echnique" . . . well, what would you call em . . . "scales 'n things"?

The Music Maker Pledge (for girls and ys under 18) reads as follows:

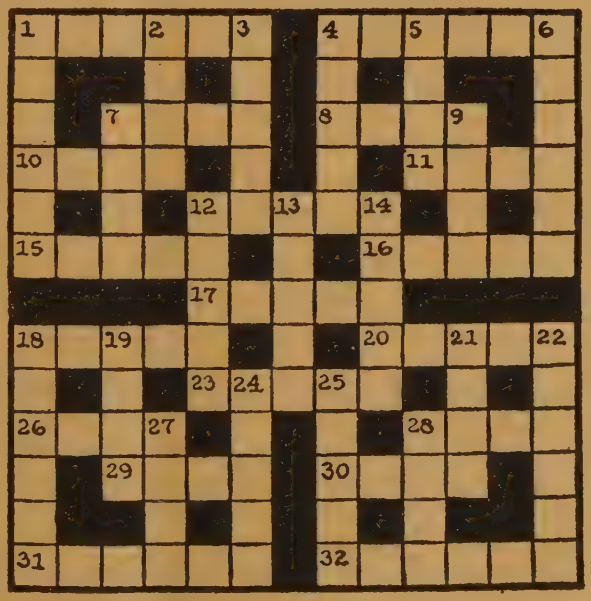
**I will be loyal to my God, my parents, my teachers, and my friends.**
**I will learn to play or sing only the best music.**
**I will try to learn something new and useful each week.**
**I will do something helpful for someone else every day.**
**I may become very busy, but I will not complain of being tired.**
**I will never use slang nor vulgar words, and I will refrain from those habits which would prevent me from living a wholesome life.**

**If you wish to become a Music Maker, write me a letter telling me your name and address, your age and your birthday, and anything interesting about yourself. I should like to have a snapshot of yourself if you have one. You will receive a certificate with our pledge on it. Address your letters to Dr. F. J. Horwood, "The United Church Observer," 85 St. Clair Ave. E., Toronto 7, Canada.**

## Your Family Bible Readings

Tuesday, Sept. 15—"Let Your Hands Be Strong." Zechariah 8: 9-13.
Wednesday, Sept. 15—"Your King Comes." Zechariah 9: 9-10, 16.
Thursday, Sept. 17—The Lord of Peace. Ephesians 2: 11-22.
Friday, Sept. 18—To Dwell in Peace. Psalms 84: 1-4, 10-12.
Saturday, Sept. 19—"Restore Us Again." Psalms 85: 1-7.
Sunday, Sept. 20—Love and Faithfulness Meet. Psalms 85: 8-13.
Monday, Sept. 21—Unacceptable Offerings. Malachi 1: 6-8, 11.
Tuesday, Sept. 22—Messenger of the Covenant. Malachi 3: 1-6.
Wednesday, Sept. 23—"Will a Man Rob God?" Malachi 3: 8-12.
Thursday, Sept. 24—A Faithful Remnant. Malachi 3: 13-18.
Friday, Sept. 25—"Sun of Righteousness." Malachi 4: 1-6.
Saturday, Sept. 26—Called Into Fellowship. I Corinthians 1: 1-9.
Sunday, Sept. 27—Christian Giving. 2 Corinthians 9: 6-15.
Monday, Sept. 28—Power for Witnessing. Acts 1: 1-8.
Tuesday, Sept. 29—Fellowship in Prayer. Acts 1: 9-14.
Wednesday, Sept. 30—Choosing a New Apostle. Acts 1: 15-22.
Thursday, Oct. 1—Commissioned as Witnesses. Matthew 28: 9-20.
Friday, Oct. 2—The Results Are Sure. Isaiah 61: 7-11.
Saturday, Oct. 3—Let the Redeemed Say So. Psalms 107: 1-9.
Sunday, Oct. 4—Promise of the Holy Spirit. John 14: 12-21.

## YOUR FAMILY CROSSWORD PUZZLE



ACROSS

1. What prophet was mocked by children because he was bald?
4. Who prophesied the coming of Christ's kingdom?
7. Mew.
8. What king of Israel did a prophet forewarn that the Syrians would come against him in Aphek?
0. Which of the sons of Adam and Eve was murdered?
1. Cripple.
2. Hasty meal.
5. Cleave lengthwise.
6. Consumed.
7. Rouse.
8. One of the fenced cities built by the children of Gad.
0. Who said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"?
3. At Troas Paul had no rest in spirit, because he did not find this man there.
6. The musical instrument upon which David played to Saul, "when the evil spirit was upon him."
8. Space.
9. Edge.
0. Fish.
1. Whom did Ben-hadad send with a present to Elisha at Damascus?
2. A place at which the Israelites camped after leaving Libnah but before going on to Kehelathah.

DOWN

1. At what village did Christ appear to two disciples after His resurrection?
2. Who, when David went to Keilah, said, "God hath delivered him into mine hand, for he is shut in, by entering into a town that hath gates and bars"?
3. Who was appointed to assist Moses?
4. Of whom did Rebekah say, "What man is this that walketh in the field to meet us?"?
5. Who gave names to all cattle, and to the fowl of the air, and to every beast of the field?
6. "From Aroer, which is by the bank of the river Arnon, even unto mount Sion, which is . . ."
7. Chime.
9. Harass.
12. Begin.
13. Separate.
14. Retains.
18. David was afraid of this king of Gath, and pretended to be mad to escape from him.
19. Rowing implements.
21. New Testament place one connects with Sidon.
22. One of the sons of Cush.
24. Perfect.
25. Beneath.
27. Size of type.
28. Performs.

(Solution on page 31)

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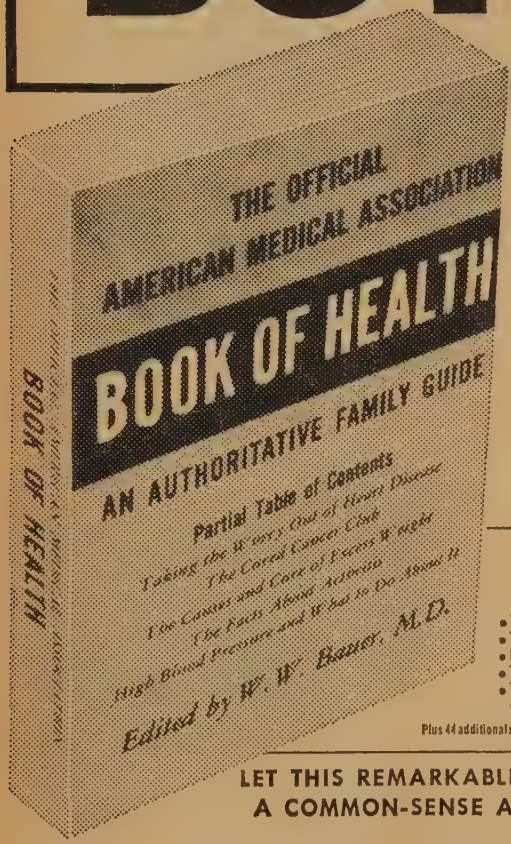


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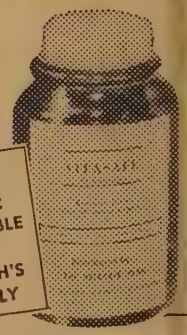

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## RANK ABOUT FARMING

(*Continued from page* 12)

ves for another than the culture of live-ock."

Frank was keen. "Shouldn't the church, hen, become involved in the whole life of he community and leaven it with its ideals nd vision? What about our Stewards ffering a prize for the best calf?"

"Maybe," I agreed. "And combined ith this, couldn't we have a panel discus-on at our Session meeting on the responsi-ility of the church to the community? Our eligion would then become relevant to the aily life we live."

"I'll be there!" Frank was eager.

"Frank," I said, "I wish you would take he the next time you go to Five Oaks."

"Fine," he said, "but promise me you on't preach on vertical integration when ou come back for it's pretty depressing tuff."

"It might be challenging."

He had unburdened himself to me and is clear blue eyes had the old twinkle in hem. I saw he had work to do and I valked back to my car. He was already urrying over to the waiting tractor but thought I heard coming from its direction merry whistled tune. I paused to pick a luster of purple lilac blooms, and I stood or a moment looking back at Frank's ome, the lawns and buildings, the open elds falling away to the south, hungry or the seed. Far down in the pasture the attle were contentedly grazing. It was a icture of peace and security.

I kept thinking of Frank as I drove down he concession line. It was true, as he said, that things were in a mess and I was glad he felt they were. As I drove slowly on I recalled a story I had heard of Frank and Old Jess. Old Jess was the last one of Frank's horses on the farm. The time came when she got too old for work, and anyway there was the new tractor to do her work. She had served faithfully and Frank didn't have the heart to dispose of her, so she was put out to pasture.

One day she tangled her fetlock in the wire fence. She struggled frantically to free herself and injured her leg so badly that there was nothing to do but to shoot her. But Frank wouldn't do it. "I couldn't do it," he said. They got the vet from town but when he came Frank was nowhere about the barn. Old Jess was in pain and the vet put her out of her suffering. Then they went to look for Frank, and found him at last down at the edge of the woods, sitting disconsolately on an old stump. In explanation he said he couldn't bear to hear the shot that would shatter the bond he had had with old Jess across the years.

The story came back to me. I saw Frank sitting on the old stump, and he seemed to me not only a symbol of that breaking of a bond with the past that had come now to the farm, but a symbol, too, of something more—of that deep attachment to the soil and that concern for all living things, that love for the values and traditions of farming as a "way of life," that humanizing touch, which must be carried forward into the new day if we are to build aright the structure of the new rural society. And I said to myself, perhaps "a cow is a cow is a cow" but as long as Frank is Frank I have hope for our countryside. ●

# *The Question Box*

*Q. When taking Communion why does the United Church use grape juice instead of wine? Was it not wine that the Lord used at the Last Supper?*

A. (1) Custom, and consideration of the consciences of abstainers. (2) Yes.

*Q. The United Church preaches temperance, but seems to imply abstinence. What stand, if any, has the General Council taken on this?*

A. It says that temperance for a Christian is a duty; abstinence a privilege. It enjoins its members to the former and urges them to the latter.

*Q. Should a minister belong to the Masonic Order?*

A. If he wishes to, and is accepted.

*Q. Is there any harm in the W.A. in a church raising money and banking for future use what isn't used for current use, or do they have to use it all each year?*

A. We don't know whether it is harmful or not, but we know W.A.'s all over the country with the sweetest bank accounts, bonds, and gilt-edged securities. It seems sensible to plan and save for a major project, but some hold over too much.

*Q. I joined the United Church 26 years ago, and the minister asked if I had been baptized. I told him I did not know. He replied "I am sure you have." My parents were members of the Methodist Church. Is baptism essential for salvation?*

A. No, but it is essential for church membership. In fact it is church membership.


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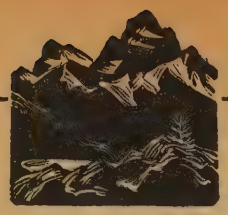

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# Book Reviews

Conducted by M. MACDONALD

## *The Chatterbox*

FOLK-WAYS don't change. The literature of today's China is following an age-old pattern. It is coming up out of the experiences of the people. Dr. Han Suyin, Eurasian novelist in a recent CBC broadcast told of the young peasants who are beginning to have the urge to express their feelings about this different world into which they have moved, to tell of their daily life, their hopes and dreams for the future. Some are taking old legends and giving them a new twist. Dr. Han told also of young people working together, composing songs about their tasks, just as youth has done in every country since time began. . . . What a treat the small ones would have in our office. There are five picture books on the shelves: four from Doubleday, Publishers; one from Brett-Macmillan. This last one is about "Scardy Cat," a tiny, black kitten who has an illustrated adventure on every page, $2.00. The others include: "Brown Cow Farm," a counting book by Dahlov Ipcar, $2.75, all in brown tones; "The Little One," $2.75, in which Dare Wright, a free lance photographer makes a picture story out of one little doll, two teddy bears and a turtle; "Not a Teeny Weeny Wink," by Richard Bennett, $2.75, an adventure tale of two boys who are unable to sleep on a hot night, and move to a tent on the forest's edge; and "Little Tuck," by Clara Baldwin, $2.25, the story of a 10-year-old on his father's Kentucky farm.

---

### Matthew—Apostle and Evangelist

*By Edgar J. Goodspeed.* (Winston, $3.95)

**Reviewed by R. C. Chalmers.**

The author of this book, who is one of the most outstanding Biblical scholars of this century, is sufficient to guarantee its high scholarship.

With a capacity for detail, combined with clarity of expression, and a felicity of style that is at all times attractive to the reader, Dr. Goodspeed marshals a host of arguments to support his contention that, contrary to some scholars, Matthew is the author of the First Gospel. This book is a study of the question: who wrote the first Gospel? The testimony of Papias, the unbroken Christian tradition, the numerous quotations from Isaiah, the tax collector touches, and other evidence all go to prove that a member of the Twelve, Matthew the Publican, wrote the first Gospel. At the end of the book the author has an excellent summary of his argument.

### "Maker of Heaven and Earth"

*By Langdon Gilkey* (Doubleday Publishers—311 pages, $5.00)

**Reviewed by H. W. Vaughan**

This is a book for which many of us who are average philosophers and theologians could be said to have awaited a long time.

In the first place it approaches one of the major concerns of every student of Theology, namely, the Doctrine of Creation in an exhaustive and systematic fashion. Secondly, while it is classically sound, the language both of philosophy and theology has been reduced to a minimum of technical terms and where needful for the average reader, the terms have been explained. For the more mature student of Theology, the structural bones of the various chapters will be a little too evident, but for the rest of us we will be grateful for the systematic and intelligible fashion in which Dr. Gilkey has written.

With the increasing influence which Paul Tillich has had in the last few years, it is interesting to note also that the author of this book has quite clearly displayed an interest not only in Dr. Tillich's ontological approach to Theology, but has also maintained a balance and given due place to the emphasis upon revelation which is so typical of neo-orthodox theologians. One has the feeling, too, that for those people who are involved in missionary concern that the substantial number of references to other world religions will help to set this important doctrine in a living context of world event and missionary endeavour.

This is not only a very readable and readily comprehensible document, but it is also eminently Christian in the sense that it is greatly concerned to see the relevance of this doctrine and its implication for the individual Christian and the on-going work of the Church in a contemporary world. One can commend such a book with very considerable enthusiasm.

*Doris Matthews*
*Courtesy Christian Science Monitor*

**"The Book of the Month judges and I never can seem to get together on a choice."**

## ccording to Nancy

**Two books reviewed by J. H. Arnup**

### he Heart of a Champion

*By Bob Richards* (Revell, $2.50)

Judging it by the jacket I handed this ook to Nancy, now 15, who received it thusiastically. But when she came back er enthusiasm had faded. That made me spicious, and sure enough, on reading it found that the story was not one about a orts hero at all. It is by the great pole aulter and Olympic champion, the Rev. ob Richards and consists of a series of his rmons or, rather, addresses, in which ost of the subject matter and all the ustrations are drawn from great sporting vents around the world. Excellent adresses they are, too, and full of usable aterial to help anyone dealing with young eople.

### he Sunken City

*By James McNeill.* (Oxford, $3.00)

Nancy, with all the insolence of her fteen years, scorned this book as being oo young" for her. It wasn't too young or me! I enjoyed it from cover to cover. consists of twenty fairy tales chosen, e each, from the rich folklore of the ountries of Europe. For good measure ere are two from Asia, China and India eing chosen. A charming lot they are, ort and simple enough to be read or told small children. Indeed, the author told em first to his own family. All good iry stories need pictures and this book suitably illustrated by Theo Dimson. ltogether, it is a credit to Oxford Press.


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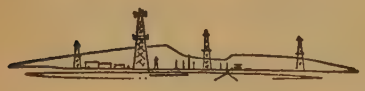

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## Alcoholism in Canada

# ". . . social failure if don't finish the bottle"

(*Continued from page* 10)

degree than in Canada. Percentage wise, fewer Americans admit to drinking than Canadians (64% to 70%), but those who do indulge more than make up for the others. The alcoholism rate in the United States is nearing 10% of those who drink, and the cleavage between wets and drys is greater than anywhere else in the world. The United States today vies with France as the most alcoholic nation on earth.

The habit of drinking at any time is formed extremely early in France. French children are introduced to all kinds of alcoholic beverages long before they reach their teens, and the whole attitude of the country is framed in terms of habitual drinking of heavy as well as light intoxicants. Moreover, it is estimated that in France there is a liquor, beer and wine retail outlet for every 80 people.

Compare this with Italy. There are no temperance societies in Italy and few drunks. Alcoholism is relatively infrequent—the lowest in the western world for which we have data. Again the explanation seems to lie in the general social practice. Whereas heavy drinking is encouraged in France, it is frowned upon in Italy. Although Italian children drink, they drink only wine, and only at meal times, under strict supervision of their parents. Adult drinkers who imbibe too much soon find themselves social outcasts.

In Germany and Austria the standard fare is beer. But while joviality is acceptable, drunkenness is socially offensive.

### Jews and Chinese, temperate

Similar comparisons can be made among ethnic groups in North America. Researchers have found very little alcoholism among the Jewish and Chinese elements of the population. Yet the ratio is extremely high among the Irish. The most plausible explanation seems to be that drinking to excess is simply "not done" in orthodox Jewish society, but with the Irish, especially among the men, it is not only accepted but encouraged.

All this tends to confirm the belief among researchers that the strongest and most effective controls against alcoholism depend on social acceptability. In Norway, where drinking by women is considered improper, there is only one female alcoholic for every 23 males. But in Great Britain, where the social taboos against female drinking are less severe, researchers find that one out of every three alcoholics is a woman.

In the United States, every 13th person over the age of 20 is afflicted with alcoholism. Women number one in every five cases. Much the same male-female ratio applies in Canada. Both countries are buffeted between the extremes of Puritan traditionalism and the big liquor interests.

Recent researchers in the U.S. indicate that much of the excessive drinking going on today is the result of a peculiar North American reaction to these powerful opposing forces. The result is a peculiar composite within many individuals of shame, guilt, daring and bravado. "We seem to consider ourselves a social failure if we don't finish off the bottle we have purchased for a specific entertaining occasion," says one American expert.

In Archibald's opinion some kind of relaxed golden mean is the only realistic answer to this continent's constant drinking dilemma. "Drinking is not just a matter of black and white," he says. "It involves all the dusty greys and off-whites in between. To say that everyone should stop drinking is no practical solution."

Some authorities even go so far as to say that drinking—in small occasional doses—can be beneficial. The harmful side of alcohol begins to reveal itself when people start taking it habitually like a drug for the purpose of evading the realities of life. Over extended periods of time—anywhere from six to ten years—it becomes an enslaving habit, leading eventually to total addiction.

The really telling difference between the person who has his drinking under control and the one who hasn't, is whether he can take it or leave it. Unfortunately, many drinkers who think they can leave it delude themselves; they are already enmeshed in the first stages.

Two distinct avenues offer hope for the future. One lies in clinical research with the promise of more and more being gradually revealed about the basic mysteries of alcoholism and of drinking generally—why some people are afflicted and others are not. The other avenue is in education—the colossal job of acquainting the public systematically and often with the facts of drinking as they are revealed through expanded research.

Startling solutions in the near future are not to be expected. Alcoholism is a curse that has been plaguing mankind for more than 4,000 years and an answer to this kind of enigma is not likely to reveal itself overnight. But slowly, if enough time, energy—and money—is spent, the pieces may be fitted together.

For the immediate future, it looks as if public controls of one kind and another offer the best temporary solution—not to alcoholism—but to the overall customs of drinking in this country. Considerable experimentation along such lines has been tried elsewhere with promising, though never conclusive results.

Statistical research indicates that alcoholism in almost any country depends very much on (1) availability of alcohol; (2) whether the national drink is heavily or lightly alcoholic; (3) the extent of social disapproval of excessive drinking.

In most provinces in Canada, the governments have attempted to deal with alcoholism mainly on the basis of limitation of retail outlets and hotel and tavern licenses. Although the hotel beverage room practices of Ontario have been severely criticized for 30 years, no significant legislation in this regard has yet come about.

Unfortunately, research has pretty well established that government controls can be carried only so far. If taxes are made so heavy that all purchase is impossible, or outlets are restricted to such a degree that large numbers of people can't get it, then the old evils of prohibition days begin to creep in; private stills open up, bootlegging flourishes, and immature drinking habits grow.

The thing that experimenters are trying to do today is to find the happy spot where social sanctions and government control against excessive drinking are most effective, without tipping the scales in the other direction. "If this goal is to be achieved," David Archibald says, "much more money than at present must be invested in carefully planned and competently executed research." ●

## I LIKE WHAT I SEE

(*Continued from page* 14)

to sit in church, and, as the communion hymn was being sung, to see over 40 elders walk up the aisle and take their places to assist in the service, was an inspiring and moving experience. As the minister took the bread and wine, and in the name of Jesus Christ, handed it to the elders to bring to us, I felt that we were indeed members of a family at the Lord's Table. My one regret has been that the communion service is held quarterly and not monthly. I can see, though, that that is one of the cases where differences have been overcome in the uniting of your churches. I can see, too, that when the service is held less frequently, it becomes more precious.

It seems a far cry from the work of the women in raising funds for the church by catering for different functions to the solemnity of the communion service, but in my stay here I have had time to reflect on these matters. I have been surprised at how quickly I came to think of myself as belonging to the United Church and not the Methodist Church. I know, that when union comes in New Zealand folk will soon forget their differences and will work together as you people do here. I hope that union will go even further in this fair land, and that The United Church of Canada will eventually mean all that its title implies. ●

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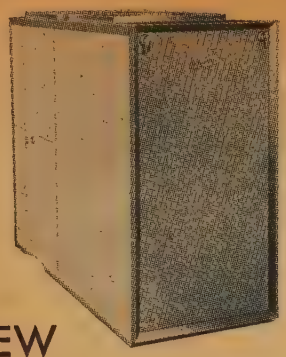

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*One man's interest aids PEI choirs*

Margaret M

# Rural Choristers Go to School

by Helen MacDonald

CAN rural churches have good choirs? Any number of Prince Edward Island congregations will say, "yes." All that is necessary is a love of music, a willingness to work and a day at one of the Rev. Lewis Murray's Rural Church Music Schools. His enthusiasm is catching.

Ninety came to the school held recently at Kensington. Ministers, organists, choir leaders and members of 27 churches streamed into the United Church and settled in the pews for a day of song.

Music has always been important to the tall, good looking United Church minister. He comes from a talented family. Several uncles played the fiddle, one played the bagpipes. His father had a fine ear for music and his mother, a lovely natural soprano voice. Lewis was fortunate to inherit both gifts of ear and voice.

He has had private and conservatory instruction, and much experience in directing rural choirs. In a word, Lewis Murray is a highly talented and trained musician—with a purpose. He wants to improve the singing in small rural church choirs. And he is doing it.

When the Director stepped up on the Kensington church platform that morning, his audience was ready. He opened with a prayer and the introduction of delegates, and then jumped right into the singing.

Ten unfamiliar tunes from the Hymnary were chosen and practised. Other unfamiliar tunes were suggested and jotted down in note-books for home study with the local choir.

In a take-down-your-hair period such perennial questions as "how to get more men in the choir?"; "what about choir gowns?" and "choir finances" were brought into the open. There was lively discussion.

Blackboard instruction on sight reading, tempo, rhythm and the meaning of basic terms was followed by an hour of music appreciation conducted by the Rev. R. S. Latimer, Charlottetown who, with the Rev. R. A. Crooks, Elmsdale, assisted in the School.

The most strenuous session followed supper. "Putting on the Polish," Mr. Murray called it. The whole school was divided for four-part singing. All went to work on the 23rd Psalm, to Crimond. They practised and practised, working on expression. Then came the thrilling moment when, the polish all on, the hymn was sung in its entirety, complete with descant.

We asked Mr. Murray how he came to conduct the Music Schools. It was his own experience, he said. He realized how badly help was needed.

"Many rural church choirs are very small," he explained. "They hold a repertoire of a mere thirty or forty hymns. Many are unison choirs. Some have one alto, two basses and no tenor. They have few singers from which to draw and no one to train them to sing by note."

That is why Mr. Murray has organized the rural music schools. And this is the way he does it, using the same basic plan for all. He chooses a central point, arranges with the minister to hold a school in the church. Then, well in advance, mimeographed copies of the programme are sent to him for distribution among ministers and organists in the area. The invitation goes to organists, choir members and all interested. They are asked to bring their own Hymnaries, ideas, problems, and —most important—their enthusiasm. There is no cost, but an offering is taken to help pay expenses.

"Do you need to have a skilled musician to direct a rural music school?" we asked.

"Not at all," Mr. Murray answered. "It's a matter of teaching the A B C's of music. Any minister has had enough training in practical theology to prepare a lecture on rural church music. If necessary, call in a musician. There's one to be found in every community."

An interesting follow-up has taken place after many of the schools. At the close, the members are divided into three or four groups. Each is encouraged to hold a Hymn Festival. A minister is chosen as leader. He calls all choirs within the area together. New and familiar hymns are introduced with comments about the composers. Dozens of these festivals have been held in Prince Edward Island within recent years.

Mr. Murray believes that if all rural Presbyteries in the United Church would hold music schools and hymn festivals, the church would come alive, as the people sing their faith. "A singing Church is a marching Church" says this Prince Edward Island musician-minister. ●

# About People and Places

## vings Still Climbing

The Missionary and Maintenance Depart-nt reports a 9.8% increase in conference ings. Total contributions on August 27 ounted to $2,990,802 in comparison with ,724,295 in 1958.

Conference standings are as follows (1958 ures in brackets): Newfoundland, $28,525 7,701); Maritimes, $237,635 ($221,893); ontreal and Ottawa, $300,819 ($289,848); y of Quinte, $231,389 ($204,831); Toron- $603,382 ($569,129); Hamilton, $457,311 418,732); London, $348,662 ($315,125); anitoba, $174,370 ($157,517); Saskatche-n, $162,059 ($144,179); Alberta, $201,-0 ($164,482); British Columbia, $209,117 183,322); Donations, $36,053 ($27,536).

## Real Golden Ager

**Mrs. Catherine Farrell,** Montreal, cele-ated her 100th birthday at a party given 20 members of the Golden Age Club of James United Church. She wore a corsage pansies and pinks, cut a birthday cake d received many gifts. Her brother, Mr. onald McRae, 82, came from Vancouver r the occasion.

The Golden Age Club has a membership aring 500 and is free to all over 60. It eets in St. James Church every Tuesday d Thursday, and all sorts of interesting ogrammes are planned for the recreation d entertainment of the members. Among e trips the club has taken recently was one Ottawa, where they met Prime Minister iefenbaker.

## anadian Leads African Church

The **Rev. Geoffrey C. Smith,** United hurch missionary in Northern Rhodesia, s been elected president of the Synod of e United Church of Central Africa.

## ission Superintendent Dies

**The Rev. George A. McMillan, DD,** perintendent of Home Missions for Mani-ba, died in Winnipeg, August 21, following a short illness. He was 57 years of age.

Dr. McMillan

Born in Winnipeg, educated at United College, he was ordained in 1934, and spent his whole ministry within the Manitoba Conference. He held pastorates at Benito, Miniota, Sparling United Church, Winnipeg, and Knox, Fort Frances. For a term he was chair-an of the Winnipeg Presbytery, and he ecame president of Manitoba Conference 1955.

His outstanding contribution to the church, owever, was made as superintendent of issions. Through him, Home Missions ecame alive and vital. Many who were at e June conference sessions in Brandon said at Dr. McMillan's presentation on Home Missions night was the finest they had ever eard. While all phases of this work were mportant to him, he was deeply concerned or the Indian work of the Manitoba Con-

*(Over)*


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ference. For his services to the church, United College conferred upon him the honorary degree of Doctor of Divinity.

The funeral service in Augustine Church was in charge of Presbytery Chairman the Rev. Kenneth Moyer, assisted by Rev. D. Bruce Johnson, Conference President, and past president, the Rev. Stanley McLeod. The Rev. George Morrison represented the Board of Home Missions.

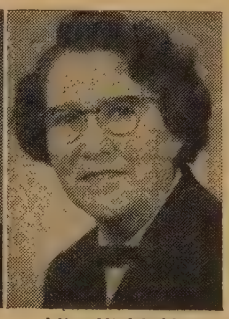
Dr. McMillan is survived by his widow and two sons.

## New Women Executives

The appointments of **Miss Esther Highfield** as home missions executive secretary and **Miss Ida MacKenzie** as associate missions executive secretary have been announced by the Woman's Missionary Society.

Miss Highfield, who has been deaconess and social worker at Carlton St. United Church, Toronto, for the past 11 years, has

Miss MacKenzie



Miss Highfield

had experiences in all areas of mission work in eastern and western Canada. She succeeds Mrs. H. Maxwell Loveys, who retires at the end of the year.

Miss MacKenzie is a former WMS field secretary, and comes to her new position from community work in the Regent's Park area of Toronto.

## Killed in Car Crash

On August 16, returning to their summer home at Victoria Harbour from Dundalk, where he had been preaching anniversary services, the **Rev. Arthur J. Eagle and Mrs. Eagle** were killed in a two-car collision. Coming to Canada in his eighteenth year, Mr. Eagle met and married Miss Minnie King, daughter of the manse and a school teacher. She taught while her husband was training for the ministry. He was ordained in 1924 and held a number of pastorates in and around Toronto, serving Chalmers United Church, Mount Dennis, for nearly 20 years. Mr. Eagle gave freely of his skill and knowledge in wood-working, and both he and Mrs. Eagle used their musical gifts in church work. They are survived by their son, the Rev. Glen Eagle, Sarnia, and two daughters.

While conducting service in the Cavan, Ont., United Church on August 16, the **Rev. Herbert V. Workman** collapsed in the pulpit and died. He had retired last year after 40 years in the active ministry in the central conferences. His home was in Seaforth, Ont. . . **Rev. John W. O'Brien,** Sydney Mines, N.S., died August 14. His active ministry was in the Maritime Conference and for many years he was an officer of the Settlement Committee. . . **Rev. William W. Malcolm,** Houston, Texas, died August 5th. Before going to the United States, he was minister at Lorneville, East Saint John and St. Stephen, N.B. . . The **Rev. Karl Seliger** died in the active work on August 19th. He was received from the German Methodist Church in 1957 and held the pastorate of Magrath, Alta.

**Caramitta,** wife of the late Dr. F. J. Allan, died August 14. Her home was in Windsor, Ont. . . **Edith,** wife of the late Rev. Herman McConnell, died July 13. For five years before her marriage she served as a WMS missionary teacher in Eiwa Jo Gakko, a girls' residential school in Kofu, Japan. She was well known in both Saskatchewan, where her husband served a number

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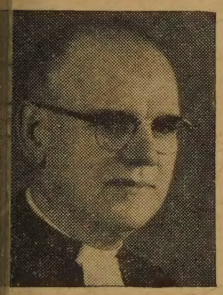
pastorates, and in Victoria, her home for years. . . **Lila,** wife of the late Rev. nuel Salton, died August 6 in Sarnia ere she resided with her son, the Rev. O. Salton. She was 95 years of age. . . **ith A. Weekes,** wife of William M. onard, died July 13th at Simcoe, Ont. She mission work in Alberta among the thenians before her marriage, then for 12 rs in West China where her husband was missionary builder. They returned to nada in 1924 and did pastoral work until 41. She had been ill for three years.

## dian Preacher

**Dulas Robertson,** a young Cree evangelist, nducted special services throughout north- Manitoba's Norway House Presbytery the past two months. Eloquent in both glish and Cree, Mr. Robertson, who is ative of Norway House, has worked his y through Cooke's Christian Training hool for Indian students in Phoenix, izona, and spends his summers as a Lay pply in evangelism for the United Church.



## CBC Broadcaster

The **Rev. J. Allison Fraser,** Exmouth St. Church, Saint John, N.B., will broadcast over the Church of the Air on the CBC Dominion network, Sunday, Sept. 27, 4.30-5 pm, EDT.

## ew Testament at Emmanuel

Plans for New Testament teaching at **nmanuel College,** Toronto, have been nounced by Principal K. H. Cousland. ofessor R. Dobbie will give the third year urse. The basic course on the life and aching of Jesus to the combined first and cond year classes, will be in charge of ofessor W. Morrison Kelly. Archivist- istorian Dr. A. G. Reynolds will give a urse on New Testament introduction to e first year class.

It is expected that the graduate courses d direction of graduate theses will be oked after through the Toronto Graduate hool of Theological Studies (the four eological colleges on the campus).

Dr. George Johnston, now principal of nited Theological College, Montreal, was rmerly Emmanuel's professor of New estament.

## loves to Saskatoon

**Miss Dency McCalla,** former national PU secretary, has returned to Canada llowing a year in Great Britain on a aufman Scholarship, where she studied at e University of Nottingham under Profes- r Allan Richardson. She has accepted an pointment as director of Christian educa- on in Grace United Church, Saskatoon.

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FORT WILLIAM, Ont. First United, vacant Sept. 1st, 1959. Ministerial duties to commence on or before July 1st, 1960. Interested ministers contact Mrs. A. A. Neuert, 702 Ruskin Ave., Fort William, Ont.

KENOGAMI Pastoral Charge vacant. Minimum salary, furnished manse. Man about to retire or retired would be acceptable. Write J. W. Monroe, 12 Nelson St., Kenogami, Que.

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LYN Pastoral Charge, vacant June 30th, 5 miles from City of Brockville, Kingston Presbytery. Modern equipped brick manse adjacent. Present salary $4,400.00. Address inquiries to Arthur J. Hudson, Secretary Pastoral Relations Committee, Lyn, Ont.

NORWOOD United Church, St. Laurent, Montreal, vacant October 1st, 1959. Growing congregation with new Christian Education wing, and new manse. Interested ministers please write — Mrs. Harold Ford, 1895 St. Germain Blvd., St. Laurent, Montreal 9, Que., Secretary of Pastoral Relations Committee.

OTTAWA, Dominion United, near Parliament Buildings; minister required commencing November 1st. Direct inquiries to W. H. Scrivens, Chairman, Pastoral Relations Committee, 48 Sunset Blvd., Ottawa, Ont.

SASKATOON (Sask.) Second Street United Church, vacant September 1st. New manse, close to Public and High Schools in University city. Salary $4,400.00 including car allowance. Interested ministers please contact Secretary, Pastoral Relations Committee, G. H. Smith, 231—4th St. East, Saskatoon.

SMITHERS, British Columbia, United Church, requires an ordained minister immediately. Furnished manse, Elementary and accredited High School. Two point charge. Interested ministers write Mr. C. Bury, Box 1059, Smithers, B.C.

SUDBURY — St. Paul's United Church. Pulpit vacant October 1, 1959. New church, just completed, replacement value $250,000. 350 family congregation. Salary well above minimum. Interested ministers please contact Chairman, Pastoral Relations Committee, J. D. McPhail, 192 Simcoe Street, Sudbury, Ont.

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## Dates to Remember

**Emmanuel College Alumni Association** Annual onference will be held Sept. 14-16 in Emmanuel ollege, Toronto. The speaker will be Dr. James . Clarke, Princeton Theological Seminary and rmer United Church minister in Ottawa and innipeg.

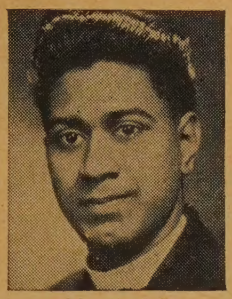
**McGill University W. M. Birks Lectures and lumni reunions** of the Associated Theological olleges will be held September 16 and 17, with e Rev. Professor Nels F. S. Ferré, Abbott Profes- r of Christian Theology, Andover Newton Semin- y. The theme: "Christian Faith and Social econstruction."

**National Immunization Week,** Sept. 20-26, ealth League will endeavour to see that every tizen shall learn why children should be guarded gainst diptheria, whooping cough, tetanus, polio- yelitis and smallpox. While rapid strides have een made toward the control of disease by nmunization, apathy still remains to be overcome.

# NEWS (*Continued from page* 29)

### Preachers from Overseas

Native preachers from four countries in which United Church missionaries work will tour Canada this fall to stimulate interest in the church's overseas missions. They will travel under the auspices of the Missionary and Maintenance Department, and will make more than 200 appearances between September 21 and December 6.



Mr. Neehall

Members of the international team are: The Rev. Sun Chough, professor of comparative religions at Hankuk Theological Seminary, Seoul, Korea; the Rev. Timothy Tam, a Hong Kong pastor and youth leader who has studied and travelled in Canada; the Rev. Roy Neehall, minister of Woodbrook Presbyterian Church, Port-of-Spain, Trinidad; and the Rev. Jose Belo Chipenda, a leader of the church in Angola, Africa.

The team will spend a month in Ontario, then split into pairs, two members going to western Canada and the others to Quebec and the Maritimes.

### Women in School

The first summer course for **untrained women workers** was held in the United Church Training School last month in co-operation with the Boards of Evangelism and Social Service and Home Missions. Of the 23 women attending, all but four are employed by church boards or by local congregations. Dr. Scott Leith was chairman of the planning committee, and courses, which covered the Statement of Faith of the church, and Bible study in addition to the practical work of departments and organizations, were given by Victoria College professors, board secretaries and the staff of the training school.

### Forty Years a Minister

The **Rev. David G. Paton,** for 17 years minister of Chalmers United Church, Guelph, Ont., has retired after 40 years in the active ministry. The congregation expressed appreciation in words and gifts.

### Minister in Industry

**Rev. Lynden C. Lawson,** minister of Ryerson United Church, Hamilton, Ont., has taken a year's leave of absence from the ministry to become a personnel relations officer with an aluminum company in Kingston, Ont.

### CROSSWORD PUZZLE SOLUTION

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# TROUBLED METROPOLIS

(*Continued from page* 15)

they are being reminded daily that their way of life is in peril. Recently a leading Canadian banker told us that our way of life was flabby, complacent and indecisive. Is this what our budget of billions is supposed to defend? The grim fact is that daily, vote by vote, contract by contract, we are silently surrendering our personal decisions more and more to incorporate powers: the lobby, the union, the company, or the government. We live and move by proxy.

Some of these powers are as ruthless as they are rooted. They thrive under Christian auspices and even acknowledge the fact. But sooner or later the shell of the hypocrisy will fall away, and the pagan tyranny will then be exposed for what it is. In that day, clutching our coupons or our latest wage increase, but without a will of our own, we shall be left utterly naked to our enemies—without benefit of bombs or missiles. . . .

Whether it is already too late to tame these forces that are undermining community, or whether we are prepared to pay the price of survival, should be a top priority on the Christian agenda. ●

## *Publishing House Notes*

### *For Your Literature Rack*

THIS is the time of year to renew your Church literature rack. Let it contain something more than very small pamphlets. The following books, all small and low-priced, if placed where they can be seen, will provide reading many Church people will appreciate.

| | |
|---|---|
| The Bible and Christian Education | $1.00 |
| Protestant Faith and Life | 1.00 |
| This Incredible Thing—Evangelism | 1.00 |
| Pastoral Counselling for Mental Health | 1.00 |
| The Wonder of the Christian Gospel | 3.95 |
| This I Ask—A Book of Prayers | 1.50 |
| The Good Tree—Inspirational | 1.50 |
| Meditations at the Lord's Table | 1.50 |

Any or all of these may be obtained from The United Church Publishing House, 299 Queen Street West, Toronto 2B, or purchased at The United Church Book Room, 85 St. Clair Avenue East, Toronto 7.

*The Book Steward.*

*Something Brand New for You and Your Family to Read and Do...*

A PROGRAM THAT WILL HELP YOU

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THE STORY OF

## The Birth of CHRIST

IN GLOWING COLOUR AND NARRATIVE

Prepared and Supervised by Renowned Biblical Authorities. Acclaimed by Protestant Ministers and Sunday School Teachers

***Here Is What You Receive for Ten Cents***

Your Demonstration Package, which includes a rich 64-page album, creates a beautiful word-and-picture story of the Birth and Early Childhood of Jesus, based on Biblical record and retold as a sparkling narrative. The individual colour prints are of famous masterpiece paintings. Each is already backed with an adhesive, ready for mounting in your album. Your giant full colour pictorial wall map of the Holy Land carries you and your children to every action-packed scene in Holy Scripture. If you decide to continue later on, a handsome, protective case will be sent you *free*, in which to keep your Bible albums together.

### The Thrilling Stories of the Holy Bible, Reverently Retold and Illustrated in Magnificent Full-Colour With Some of the Greatest Bible Pictures Ever Painted

WHAT A WONDERFUL IDEA for Christian families; especially those with children! To retell the stories of the Old and New Testaments in a thrilling new way that young people will enjoy — and which gives the *whole family* greater knowledge and understanding of the Bible.

Now you can become a trial subscriber to this Program and receive the Introductory Package (worth $3.00) *for just 10¢*—without obligation. Send a dime with the coupon and you will receive:

**1. A set of magnificent colour prints** of Bible paintings by Rembrandt, Rubens, Van Dyck and other masters — plus paintings by famous living artists. Each has an adhesive backing, ready for mounting.

**2. A beautiful story album** (10,000 words) in which to assemble your Colour Prints. This Album — filled with exciting pictures — recounts The Birth of Our Saviour as a thrilling narrative You see the first Christmas... King Herod's plot... the escape of the Holy Family... and much more.

**3. A huge pictorial Bible Map** of the Holy Land — 2 x 3½ feet in size, alive with colour pictures of over 50 great moments from the Bible.

After enjoying your Introductory Package, you may wish to continue with the Program for a while. In coming months you will be receiving more Story Albums about the life of Christ and His Apostles...and colourful Old Testament adventure albums of stirring battles... gallant men and women ...wise men and kings! And, each step of the way, the family will grow closer to the Lord through the stories and teachings in the Holy Bible.

The cost of this Program is surprisingly low. For each monthly shipment you will be billed only $1.00 plus a few cents to help cover shipping. But there is no obligation to go on with the Program when you accept your Introductory Package for 10¢. You may cancel any time.

**EXTRA BONUS GIFT!** A handsome case, ideal for preserving your albums, will be sent later to those who wish to continue. Mail coupon to: Know Your Bible Program, Dept. 9-UC, 105 Bond St., Toronto 2, Ont.

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**KNOW YOUR BIBLE PROGRAM,**
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I enclose 10¢ to help cover shipping. Please rush my "Know Your Bible" Introductory Package which includes: 1. The Story Album about the Birth of Christ. 2. The set of full colour prints of Bible paintings, ready for mounting. 3. Huge Pictorial Wall Map of the Holy Land (size: 2 x 3½ feet).

After examining my Introductory Package I will decide whether or not I wish to continue. If not, I will notify you. Otherwise, I understand you will send me a new "Know Your Bible" Album complete with a set of full colour prints each month, for only $1 plus shipping. I am not obligated to take any minimum number of albums and I may cancel my subscription at any time I wish.

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